GOD IS NOT FOR SALE

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GOD IS NOT FOR SALE
Chapter #1

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Prem means love, and tyag means renunciation. Tyagi means one who has renounced -- love and renunciation. I make a special condition for renunciation -- and that is love. A man can renounce out of anger, a man can renounce out of hatred, a man can renounce out of frustration... but then it is meaningless. Unless you renounce out of love, renunciation is of no use. If you renounce, and there is no love in your renunciation, it is a struggle. If there is love, it is surrender.

The old renunciation used to be out of hatred for the world. The old renunciation was anti-life, negative. I teach a positive renunciation, a life-affirmative renunciation, a life-enhancing renunciation. So your renunciation is going to be a profound yes to life. Certainly when you say yes to life or yes to God, many things start dropping on their own accord. Not that you really renounce them; they simply become irrelevant So never renounce a thing unless it has become irrelevant. What I am saying is, never renounce a thing as an effort, as a struggle; don't use your will to renounce anything. Just be in a let-go.

The old renunciation was a sort of a price that one had to pay for God. It was a bargain. You had to renounce the

world if you wanted to enter the kingdom of God. It was a price to be paid. But to me, God is not for sale, and there is no price to be paid. God is not a commodity. There is no way to achieve God or to purchase God. Neither knowledge nor austerities nor renunciation is going to be of any help. Anything that you can do is not going to help. You have to be just passive and receptive. You have to be feminine, then God penetrates you. It is a gift, a grace.
Remember, God is not for sale, so there is no way to purchase Him. You cannot do anything on your own that will be of any help to attain to God. All that you can do is not to stand in the way, not to resist -- that's all that man can do... to be absolutely relaxed, deeply non-resistant
And this is what, to me, is prayer -- a state of let-go.

Prem means love and sagara means ocean -- ocean of love. And this is also going to be your continuous work -- to become more and more loving. Go on sending love messages all around: to people, to animals, to trees, to rocks. Even if you are sitting in an empty room -- to things, to furniture, to the door, the wall. To the very emptiness, just go on sending vibrations of love... as if one is in love with existence itself, as if the existence is your beloved -- and much will happen out of it.
In the beginning it will be a little difficult because ordinarily we think of love only in terms of a relationship. I am talking about a totally different kind of love which has nothing to do with relationships. It is a state of energy, a loving state of energy.
If a few people are sitting silently, you can watch. Somebody is in anger; his energy has the quality of anger. Somebody is simply compassionate; his energy has the quality of compassion. If you watch people you will be able to see what kind of quality their energy has. You come across somebody and suddenly you feel a tremendous attraction. That man has a loving energy around him, so whomsoever comes into his sphere of vibration will feel attracted. Somebody else -- and you suddenly feel repelled; you

simply don't want to see him. You simply don't want to come too close to him. There is a certain repulsion; his energy is repelling. It does not want to communicate, it doesn't want to share. The person is insensitive, dull, unrelating, almost dead. So watch people and you will see that it is not a question of relationship -- that when you insult somebody, he becomes angry. There are people who are simply angry. There are people who are simply loving. There are people who are simply indifferent.

I am talking about that kind of quality. So simply from this moment, start feeling loving for no reason at all but because the very feeling is such a beatitude. It is its own value, its own result. The result is intrinsic to it. The more loving you feel, the more happy you will feel. One day suddenly you will see that people are unhappy because they have no loving state of energy, that's all. A happy person is one who has a loving energy. An unhappy person is one who has a non-loving energy. It has nothing to do with circumstances; it has nothing to do with what people do to you. It has nothing to do with that. In fact you invite people to do whatsoever they do to you. That depends on your energy and its quality. An indifferent person forces people to be indifferent towards him. An angry person forces other people to be angry towards him. A loving person simply persuades others to be loving towards him. Your energy is your life. So if you feel miserable, that means that you have created a wrong type of energy in you. If you feel happy, energy is flowing, streaming. So just start being in tremendous love, as if you have fallen in love, with existence for the first time. Touch the trees, hug the trees Even open the door with loving care. Love your own body. Love everything! And by and by it becomes ingrained so that even if you touch the chair, you touch with love. It is not something that you do. It simply becomes your way of life.

[A sannyasin describes an experience: I seemed to start getting a migraine just before the lecture... After the lecture finished I found I couldn't hear anything -- I couldn't hear

myself talking -- and I felt I was going off into some kind of space. I couldn't remember anything... couldn't even remember your name!]

(chuckling) Very good -- I have no name! You came to know me for the first time. It was something beautiful, but when for the first time it happens, one is really in shock and one cannot figure out what it is. You have a tendency towards migraine but people who have no tendency towards migraine, even they have migraine when it happens; even they have a great headache.

Krishnamurti has suffered for forty years with this migraine. It started with his first satori and has not left. But whenever he has it, immediately after it he enters into a different world. So it was really beautiful. A mini-satori you had! I call it mini so you don't get too high about it! It was good.

So just take it very positively, because this is the possibility -- that sometimes when things like this happen you can become so afraid that you take the negative part as very important... that the body became numb and there was headache; then the eyes could not see, then you could not remember. Everything went topsy-turvy -- you cracked up. But if you look into this too much you will forget exactly what was happening. It was an impact of great energy on you.

And I was aware that something was going to happen from the very beginning; you were in a certain space. It is almost an LSD trip without any acid.

And it is very shocking. When you take LSD you know what you have done; you wait for it. This comes so unexpectedly... it comes without any warning. You were not expecting it and then suddenly it is there. It disturbs the whole body, because a distance arises between you and your body so that the old contact is lost. That's why you could not get up; you could not talk -- or even if you were talking, you could not hear yourself talk. Your memory was not functioning. Everything went abnormal because something new penetrated, and the impact was so much

that the body could not tolerate it and the mind could not bear it But this is how it happens for the first time.
By and by, when it comes next time, you will be able to cope with it more easily and you will be able to look at the positive aspect of it. It is as if I throw a knife at you, and the knife hits you hard and you feel pain. You miss the knife completely. You feel the pain and you don't see the knife because the pain comes to you first. It is like a knife -- and you have missed that completely. You simply felt the pain of it, the impact of it, and it was so destructive. It has to be destructive. All creation is preceded by destruction.
So it was very very good. You entered a new space. It will be coming. There is no need to expect it, there is no need to long for it, and when it comes there is no need to feel afraid about it. Good, Maneesha... everything is good! You can go and rest now.

GOD IS NOT FOR SALE
Chapter #2

13 October 1976 pm in Chuang Tzu Auditorium

Prem means love and pradeepam means flame -- a flame of love, a light of love or lamp of love. And sannyas is nothing but coming closer to me so that your unlit flame can be lit. Just coming closer to a flame is enough. In a certain moment the flame jumps from one flame to another. Suddenly there are two flames. Nothing is lost in the original flame. Out of one flame, out of a small candle, you can light a thousand candles. Nothing is lost in the original. That's the beauty of love -- you go on sharing and nothing is lost. In fact the more you share, the more you have. So first be courageous enough to come closer to me so that your flame

takes its own life, so that you are lighted again. And then help others... share your light with others.
Much is going to happen... a great potentiality is there in you. Never think that the actual is the end of life; the actual is a very tiny part of the possible. The possible is vast -- the actual is very small. The actual has a definition. The possible is infinite; it has no definition. So live with the actual but always remain open for the possible. And there is no end to it. One can simply go on growing and growing from one perfection to another perfection, from one door of mystery to another door of mystery. The journey is eternal.
So remain alert about the possible. That's what has happened to the modern mind. The modern mind has lost track of the possible; it has become too involved with the actual. The vision is lost, the hope is lost. And if the modern man feels so hopeless, so meaningless, nobody else is responsible for it. The modern mind goes on looking only at the actual. The actual is very small. One gets fed up with it It is boring because it is repetitive. Once you raise your eyes to the possible, you are facing the infinite horizon. Then vast is the sky and infinite is the possibility. Then you are never in a fed-up mood, and you are never in a state of hopelessness.
The hopelessness arises if you are obsessed too much with the actual -- and the modern mind is obsessed with the actual. That's the difference between a religious man and a non-religious man. I don't call the non-religious, irreligious, because the word irreligious has a condemnation in it. Non-religious is a neutral word -- no evaluation, just factual. The non-religious is one who has not yet become aware of the possible. The religious is one who has become aware of the possible. And that's what meditation is -- a door into the actual towards the possible... a projection of a bridge from the actual to the possible. It is a great dream, but the dream can be fulfilled.
So dream with me now! Hence forward, dream with me, and come closer and closer and closer.

[A sannyasin who has trained in psychotherapy, was unsure as to whether she should study medicine or not. Osho suggested it would be better not to undertake the extensive training medicine required, but said that he could do much as a psychotherapist.]

It will be good for your own growth also. Just remember two things. One is: psychotherapy is not yet complete, so don't depend on it totally. It takes people to a certain point -- so help your patients to reach that point through psychotherapy, but whenever you feel that things have got stuck, then introduce meditation immediately. No need to introduce meditation in the early stage; it may not be of much help. First try to work through psychotherapeutic methods and give as much help as possible through that, but then you will always come to a point where you will feel that nothing much can be done through psychotherapy. ThaYs the right point to introduce meditation.
So don't go on repeating the same thing whether something is happening or not. Otherwise psychoanalysis goes on for years and then people simply get so stuck that they change the psychotherapist, that' s all.
In a different garb, different terminology, again the same game starts. And there are many people in the West whose whole lives are being wasted in therapy. Therapy can be very helpful but one needs to know its limits. If you know the limits you can be very helpful. If you forget the limits you can be very de'structive.
Then psychotherapy itself becomes like an occupation for the patient he starts depending on it. It becomes an escape so he can avoid life, because he says that he is under therapy and he is not yet healed and there are a thousand and one problems yet to be solved. Unless they are solved, how can he participate in life? And that can become a disease in itself.
Sometimes medicines can create a greater disease than what they were meant to cure. Psychotherapy itself can become an illness, can become a neurosis. There are many

people who are suffering from it. So the first thing to remember is that it is incomplete. And a scientific mind always remembers where there are limits. A scientific mind is never a fanatic mind. A scientific mind never claims more than that which is feasible.

Ordinarily the mind tends to claim absolute things -- that yes, psychotherapy can do everything! Then not only is the patient in -- the therapist is also in. So know the limits... and you will always come to experience them. When therapy stops and you feel that now nothing is happening, immediately introduce meditation, and suddenly there will be an upsurge of energy in the patient.

Deep down every person needs religion. Without religion no person can really be healthy. The unhealthiness comes into life because we don't know how to be religious. That dimension is completely lost. We have forgotten the very language of being religious. Religion is now only a formal thing.

So when a person is psychologically ill, he is also religiously ill. On the surface it is a psychological illness; in the depth it is a religious illness. He is in a state of turmoil and he cannot figure out why he is, why this existence is, what the meaning of life is. These problems are so big that he cannot even raise them, so he raises small problems which he hopes will be solved. His basic problem is that he has not been able to feel the significance of life. He starts thinking, 'Maybe I am living with a wrong woman.' Now this is a problem that can be solved. But he is living with a wrong lifestyle; that is a big problem and it will be very difficult to solve. Even to recognise it needs courage. So people go on finding small problems. They are substitute problems; they are not real problems.

You can change the woman, and nothing will change. Another woman, and after a few days, the same problem. A person thinks that maybe it is the wrong job he is doing and that is why he is not happy; he should change the job. Or maybe it is the wrong car and the wrong house and the

wrong neighbourhood; he should change all these things. The whole basic problem is that he is wrong.

So give a person psychological help to a point and then immediately introduce meditation to him. Suddenly you will see that his psychological problems are just pseudo problems. His real problem has arisen, and that real problem is that he was seeking some meaning in his life -- sometimes in the form of money, sometimes in power, prestige, love, rebtionships, this and that. The basic search is for meaning: how to make life meaningful, how to live so that you can feel that existence needs you. That's what meaning is -- so that you can feel that you are needed. There is a great need to be needed, and that cannot be fulfilled. There may be a man who needs you, but that cannot be very satisfying. You can have children -- they need you -- but you know that soon they will grow up and will be gone, and then? So women almost always become psychologically ill when the children have all left and gone to the university or to their own lives. Now meaning is lost. They were living for these children; there was a certain sort of meaning. Now that is no more there.

If a person is in love with a woman he feels a certain meaning. . . that there is something to achieve. Then when he achieves the woman, suddenly the meaning is lost Now what to do? Now they are both stuck together. Now there is only one way -- to find another woman, to chase another woman... to become occupied again. But this is a vicious circle; one goes on and on and on. And people who are very intelligent become ill sooner than those people who are stupid.

Remember that -- that people who are psychological ill are more intelligent than the common lot, so be very respectful towards them. They are really the cream. They are ill because they can understand that their life has no meaning. There are millions of stupid people who cannot even feel that their life has no meaning. They are just mechanical parts. Things go on moving and people go on moving almost oblivious of the fact of why they are.

The more intelligent a person, the more possibility there is of him falling victim of a psychological mness. So psychological mness is really a symptom of a great intelligence, and a great respect should be shown to the patient. He is not in the same boat as a physically ill person; he is not really ill in that way. It is not right to use the same word for both. The psychologically disturbed person is a very intelligent, sensitive person who goes on feeling that something is missing, and then the feeling becomes so throbbing and vital that he cannot do anything; he has to solve it. Then he finds pseudo problems and he brings them to the analyst, and the psychoanalyst tries to solve them. You can help him to solve them but that is going to be temporary relief. He will be readjusted to the society again and within a few months, a few years, he will be back again. You never see any psychologically disturbed person permanently cured. Again and again he has to knock at the door of the psychoanalyst. What is the problem? Why cannot he be cured permanently? His problem is basically religious. So on the surface you just console him, rationalise things, put things right. It is a whitewash: the surface looks good. He goes back into life and again problems arise because deep in the depth they are never tackled.

Introduce meditation if you feel that the person is an intellectual type, or introduce prayer if you feel that the person is an emotional type: both are the same. But immediately introduce religion and then you will be of tremendous help. And create this sense in the psychologically disturbed person -- that he is not ill, that he is not neurotic or crazy, he is not nuts. He is an intelligent person who has become aware of a basic problem of life; he is sensitive. Give him the feeling that he is not m and immediately you will see that he is healing faster than ever. The very idea 'I am ill' creates illness, and the idea is absolutely wrong. Particularly for psychological disturbances it is totally wrong.

So let this be your work. If you feel that you are alone, you can have a few sannyasins to help you. Make it an

absolutely orange group and create a prayerful, meditative atmosphere. Let your clinic be more like a temple, and you can bring tremendous energy to help people. This is the second thing.
And the third thing. First I say that psychology is not enough -- only religion can make it a complete whole -- and the third thing that I would like to say to you is: man is not enough. So whenever you feel that you are not enough, when you feel that psychology is not enough, introduce medibtion. But even while introducing meditaton and prayer, there may be some times when you feel absolutely helpless -- then invoke God. Have a small sitting with the patient, have a few sannyasins around and invoke God. Say, 'We are helpless. Now only you can help. Now only existence itself can help. We surrender.'
You can introduce a totally new dimension to psychotherapy in the West I would like many of my sannyasins to go and work on these lines. You can work out details. I am always there to help you.
So simply go... and go absolutely confident. Start working, and much is going to happen. It is going to give you an inner growth. It will be helpful for others, but that is not so important It will be helpful for you too; that is more important And whenever you need me, just keep this on your head...(Osho passed Neerjo a small wooden box containing several of his elegant grey-white beard hairs) close your eyes and remember me. Suddenly you will have an energy experience and you will be in contact with me. Good.

In reply to Osho's query, a visitor from Spain, said that she worked as a waiter; that waiting was hard.]

Mm, waiting is difficult, but if you can introduce meditation in your waiting it won't be so difficult, one can even enjoy it. So learn at least one meditation and continue it.
You need a deep inner contact with yourself -- and that will become the contact with God also. We cannot be in contact

with God unless we are in contact with ourselves. The only way to reach God is through yourself. And whatsoever dreams you have, they are beautiful dreams, but if you really want to actualise them, great work is needed to be done. Waiting is good, but just waiting won't do. You have to work also and wait, otherwise waiting can become just being lazy. Work hard and wait -- both are needed. Working hard means that you really intend to do something, and waiting means that you know well that man is helpless. Unless God helps, nothing is possible. We work to show our sincere intention -- nothing else. All spiritual pratices are nothing else. They don't lead you anywhere -- they simply make your prayer meaningful. They simply show God that you really mean it. You are ready to do whatsoever you can, knowing well that just your doing is not going to help.
Our hands are very small and the sky is very vast How can we hold the sky in our hands? But we try. Knowing well we are bound to fail, we try. That effort shows that we are not asking out of laziness. We have done whatsoever we could -- now we ask God to come and help us. And immediately whenever a person has done all that he can, God's grace becomes available and things start happening.
They never happen to a person who simply goes on doing and never asks God's help. They never happen to a person who goes on asking for help and never does anything about it. The grace comes to a person who has synthesised these two things -- will and surrender, effort and prayer, work and waiting.

GOD IS NOT FOR SALE
Chapter #3

14 October 1976 pm in Chuang Tzu Auditorium

Deva means divine and dheeraj means patience -- divine patience. And that is very significant to remember. On the path nothing more is needed than patience. Man can do everything that he is capable of, but still there is no necessity that the ultimate happens; it may happen, it may not. We can grope in the dark; the door may open, it may not So if one has not infinite patience, one starts getting tired of the search. There is no short cut to it -- and there cannot be because of the very nature of things. The journey is long and many times one starts losing hope. Those are the moments when patience will be needed.

Patience is nothing but a fragrance of trust. The night is dark but one trusts that the dawn is coming. Each moment it is coming closer and closer. Maybe the night is actually becoming darker. In fact it becomes darker before the dawn comes, so the actual may not be helpful to the possible. The actual may be saying, 'What are you doing? What are you waiting for? The night is getting darker than ever before. The dawn must be going further away and the distance is growing greater. This is simple logic: the night is getting darker so the dawn cannot be very close. You are losing track! There is no point in waiting any more. '

The mind will try to frustrate. The mind will bring a feeling of hopelessness, because once a person becomes hopeless all search is lost. Then he simply leads a routine life, a mundane, mediocre life. He simply goes on repeating empty gestures which have no significance. One simply goes on doing things because what else to do? One needs to be occupied, so one goes on repeating the same thing again and again and again. It creates tediousness. Repetition creates boredom. But the base is that once you become hopeless about the dawn, then the night has taken complete possession of you. That is the dark night, and everybody has to pass through it.

Patience is of two types -- the positive and the negative. Negatve patience simply means a sort of lethargy, not doing anything, just waiting for some miracle to happen, waiting for Godot... not doing anything for it to happen; not being in

any way creative about it -- just sitting, lazing around, and just thinking that some miracle will happen, and knowing well that it never happens. Then a sort of dullness arises, a sort of stupidity, insensitivity, a deadness. I am not talking about that patience. That is not really patience -- it is a dead corpse.

The real patience is positive, active, creative. The real patience is not just a laziness. It is radiant with hope. It is throbbing with life and zest and enthusiasm.

The english word 'enthusiasm' is very beautiful. It comes from two roots: 'en' and 'thus'. 'Thus' comes from theos -- that means God. That is the meaning of deva. When somebody is full of God, he is full of enthusiasm. To be full of God means to be full of hope -- that the actual is not the end of the world, that all that has happened is nothing compared to that which is going to happen, that the past is very limited and the future is endless and the actual is only a very tiny part of the possible. The possible is vast like the sky. The actual is just your house -- nothing much... a very tiny island in the ocean of the possible.

The real patience is a deep enthusiasm. One is throbbing. Mm? -- just as one waits for one's beloved. It is not dullness; every pore of your being is alive, aflame. Anybody passes on the road -- a postman passes by or just a stranger -- and you rush to the door. Maybe she has come? Your waiting is not just a dullness. You wait with alertness. You wait with trust. You know deep down that it is going to happen. It has not happened yet but there is a tremendous certainty in the heart of hearts that it is going to happen. That's what enthusiasm is.

So be positively patient. Work hard. Patience is not a substitute for work. You have to work hard but you have to trust that just by your own work much cannot happen. Man's hands are very small and the existence is very big; we cannot contain it. Our efforts are very tiny, and that which we are desiring is infinite. So do all that you can do. Never relax in that, but still remember that only by your own doing it cannot happen. Your doing is needed and your waiting

also. Your doing is needed and your passive, alert, patience also. When these two things meet -- the effort and patience of man -- grace descends.
The meeting of patience and effort is the opening of the door. Then suddenly the clouds start opening and the sun is there, bright and full of light and full of delight
I give you this name so that it becomes a constant remembrance, a fragrance around you.

[A sannyasin says: Whenever I do any kind of creative work, like writing or preparing a class, a tremendous tension builds up and I get all this nervous energy that I can't apply to my writing. So I start straightening the room or doing anything to kill time. If somebody walks by I start talking to them and I just go into a kind of a frenzy so that I can't work, or my work is very tense.]

I understand. In fact it is not only your problem; it is the problem of all creative people as such. Deep down it is a question of creativity itself. Ordinarily one can create only in a frenzy. So all creative people are crazy people -- they live in a frenzy. There are bouts of energy when they become very creative, then gaps of laziness when they simply rest; they cannot do anything. And all creative people are a little imbalanced. If a person is really absolutely normal, he cannot be creative.
So normal people have not created anything in the world. A Van Gogh or a Picasso -- they are bound to be a little neurotic. So if you drop your creativity, you can drop your frenzy. But then you will settle on a very normal level and it will not be satisfying because you will feel that something is missing. Something that you could have done, you have not done. Something that was your destiny, you have been avoiding. No one can feel at ease if he avoids his destiny. The other way is that you be in a frenzy and create, but then too you will be in trouble. Now you will feel happy that you are doing something but you will never have a moment of peace. You will be fulfilling your destiny but it will be like an

obsession. You will be almost possessed. All creative people know well that they are almost possessed when they create something. They cannot say that they are doing it -- they are being forced to do it. They even sometimes resist and in spite of themselves they have to do it.

My suggestion is, don't settle against creativity. Move into creativity. But I am not saying that there is no possibility to transcend that obsessive turmoil, that frenzy. There is no need to fall down and settle below; there is a way to go beyond. And if you want to settle, then settle beyond. The way is that you accept this frenzy very delightfully. It is part of the deal. If the going is rough, the going is rough; it is part of the game. If you continuously hanker to be at ease, it is a problem. If you can enjoy that feverishness, that frenzy, there is no problem.

When a river falls into a waterfall there is a frenzy, but the river goes on singing and dancing. When there is a cyclone there is a frenzy, but that too is needed -- it is welcome. When the ocean waves are in a wild roar that too is part of being the ocean -- and it is beautiful. The problem arises if you start hankering for the opposite.

So for one month do one thing. Simply accept this frenzy; welcome it and go with it. Don't create any conflict with it. When you feel like talking, talk; nothing is wrong in it. When you feel like writing something, write. Even in the middle of the night, write; nothing is wrong in it. Just go with it -- don't be dragged by it, otherwise you will feel troubled. Just go with it -- and when I say go with it, I mean go so happily that sometimes you are going ahead of it and the frenzy is coming just following you, dragging behind. Don't drag behind. For one month enjoy it, and then tell me how it is.

I would like you to settle, but not against creativity. I would like you to settle beyond it so that you can remain creative and yet you can remain happy and peaceful. So I will not suggest that you drop your creative activity. All creative activity is like a demon -- it possesses you, it drives you crazy. It crushes you into new modes of being. It destroys you, renews you. Because somethiny new is going to be

born out of you, you are to suffer the birth pangs. Just go with it, and happily. For one month drop all resistance and then tell me. Good.

GOD IS NOT FOR SALE
Chapter #4

15 October 1976 pm in Chuang Tzu Auditorium

[A visitor says: : I feel very close to you. I've been on the spiritual path for about twenty years... I've had many masters. When I first read the first few words of 'My Way: The Way of the White Clouds' I knew it was for me!]

(a chuckle) Good, very good. One has to learn from many sources, and one should never be closed to any possibility. One should trust in life itself, and in many forms you will be helped. All the forms are of the divine, so never make any conflict between masters. One comes across many masters, and each master has to function in his role in your growth, then he departs. But he prepares you for another; it is a chain.

Howsoever diverse the paths may look, they lead to the same goal. And once that understanding arises, then you are not close to one master -- you are close to all the masters: past, present and even future. Just being close to one master one becomes close to all, because they are the windows of the same palace. Different windows and different views of course, but all are windows of the same palace, of the same temple.

Once you have looked into the temple from any window then all the windows are yours. Then it is never a question of either/or; that question never arises for a true seeker. If it arises, the seeker is not yet religious; he is yet a politician.

In politics the question is always of conflict -- one against the other; it is always a tug-of-war, and it is always to choose one against the other. Politics is conflict.

In religion when you come close to one master, you have come close to all. If you understand Jesus, you have understood Buddha and you have understood Lao Tzu.

A christian monk visited a zen monastery -- he was one of the early Christians who visited Japan. He went to a zen master and he started reading from the new testament 'The Sermon On The Mount'. The zen master listened, and when he said, 'Blessed are the poor in spirit. Blessed are the meek, because they shall inherit the earth,' the zen master said, 'Stop! Whosoever said that is a Buddha.' He had never heard about Jesus; he had never read anything. 'Whosoever said it' -- you need not even mention the name. That is the true affinity.

So, good. All the masters have prepared you to come to me -- that's very good! And much is possible. One should never be satisfied in the search. Be absolutely contented with the world but never be contented with yourself, because the more you grow, the more you know there is. When you reach one peak, suddenly higher peaks confront you and greater challenges. It is a non-ending, eternal process. One is always arriving but never arrives, and it is good that one never arrives, otherwise after that there will be only boredom and nothing else. So God in fact is not the goal but the journey.

And if some seeker starts loving the very journey, the very joy of it, then he has arrived. He will go on seeking -- and he has arrived. Then the very journey is such a delight; who bothers about the goal? And each step is so tremendously beautiful, so incomparably beautiful, that there is no comparison with any past experience. It is so unique. And there is no comparison with any future possibility, it is so unique. Each experience and each moment and each step is a glory unto itself. When one starts loving the seeking itself, one has arrived.

So never be satisfied as far as the inner journey is concerned. There is always much more to happen, and we go on unfolding.
So be here and enjoy!

[A sannyasin says: A couple of times some strange things happened in my body. It feels like raining... as if rain is coming up from somewhere inside. I feel very good but I feel like crying. I want to really freak out. I feel very grateful but when it happens to me I can't allow it. I want to totally freak out, and of course it's difficult.
Osho checks his energy.]

Good, mm.... Something beautiful is ready to happen, but you are not to freak out. You have to contain it, hold it, so that is your work now. Whenever you feel that something is happening, some energy is arising -- whatsoever form it takes but anything which is not day-to-day; anything you feel is extraordinary -- become absolutely quiet. Breathing should be made as slow as possible, and if possible, no movement of the body. Simply hold it there in the belly, just below the navel, two inches below the navel. You can even put your hand two inches below the navel and feel that the energy is going there.
If it feels like rain -- and it can feel like that when energy enters you -- then absorb it. Let the raindrops fall in the belly below the navel. That's the hara centre. That is the only place where energy can be contained, nowhere else. Anywhere else you will feel like freaking out because the energy will become like a tension, a restlessness. You will feel good but you will feel like doing something so you can be relieved of the burden of it. It will be too much and you will start shrieking because of it. You will want to do something so that you are relieved of this new energy that has suddenly entered in you, but releasing it is not going to be of any use. It will be a wastage.
It is precious energy -- it has to be contained in the hara. So just open your belly inside and let it fall there. Once you

start feeling that it is coming below the navel, you will immediately feel that there is no need for any freaking. The grace is there, the happiness is there, but there is no need even to express it. And it has to be contained, so go on containing it, holding it. One day you will feel a totally new dimension of it. That is when the hara is so full that it starts over. flowing. But then it is not like freaking out. It is grace... it is fragrance. It is peace and silence. Then wherever you are, you will suddenly feel that people have become aware of your space. They will suddenly fall silent if they were talking. Or if they were quarrelling, suddenly in your presence they will stop. Somebody was angry -- suddenly in your space he will be bewildered as to what to do; where is his anger? Your overflowing energy has changed it. But that is very subtle -- it is not like freaking out.

It is like a flower opening so silently that it makes no sound, and yet the fragrance starts spreading to the winds... goes to the far away lands. In the beginning, if the energy has not reached to the hara centre, then anywhere else it will be like a hangover.

[The sannyasin answers: I've just allowed it to move to here (indicating his chest) because I've been really afraid to let it go deeper.]

You have to allow it. If you are afraid it will not go. And the fear is natural, mm? because the hara centre is the death centre also. The word 'hara' means death. That's what Japanese call suicide, 'hara-kiri'. They commit death by hitting a knife into the hara centre. It is a death centre too; it has to be because it is the life centre.

So when this energy enters there, both things are stirred -- your life and your death. Because of life being stirred you feel very good. Because of death being stirred you feel afraid and apprehensive. So that's natural, but you have to understand it and let it go. Help it to go, guide it. By and by you will become alert that it is so beautiful. Once the energy

makes contact with the hara, you will suddenly feel a transformation happening in you; you will never be the same again. And then freaking out simply disappears, because there is no need -- you can contain so much.
One day there will again be a release of energy, but that will have a totally different quality to it. Then it is not freaking out. It has no violent expression. It is a very soft, subtle vibration. You lose nothing in that, and others who are around you simply gain. They become aflame and aglow. In the East that's what we call satsang. Whenever a person has too much energy in his hara centre, then just sitting by his side is enough. Just being in his presence is enough. You start flying... the gravitation no more affects you; you become weightless.
So this is something tremendously beautiful, and it is just on the verge so help it. Fear will be there -- that's natural -- and it will go only when the energy has touched the hara centre and you know that there is going to be nothing wrong in it, no harm in it. So from this moment, whenever you feel, just try to guide it, take it there.

[The sannyasin adds: how to work and do something which requires great effort on one hand, and yet to do it without any effort.]

The problem arises because of the logical mind, because the mind says that these two things are contradictory. If you make effort, you make effort; how can you make it effortlessly? If you become effortless, there is no effort; all effort disappears. So the mind divides these two -- effort and effortlessness. But try to understand in a different way. A child is playing and he is absolutely absorbed in his play -- so much so that even if a neighbour's building falls and collapses he may not even hear the sound. He is absorbed... maybe making sandcastles, but he is absolutely absorbed. There is effort, tremendous effort -- the child is perspiring -- and yet there is no effort because the child is simply playing; there is no motive. Or a painter is painting.... You

are a jeweller; you are making something. You are absolutely absorbed in it. Then effort is there and yet it is effortless. It is not a tension on you. It is not a duty that you have to do. You are delighted in doing it. You are making love to a woman you love. There is effort -- you may start perspiring; your breathing may go berserk but still there is no effort. You love the woman. You enjoy; you are absorbed in it. You are completely drowned in it. It is a play and there is no motivation in it. You are not doing it for any other reason; you are doing it for doing's sake. Then there is tremendous joy in it.

When we say effortless effort, we mean doing something with no other motive than the very pleasure of doing it. Then suddenly you will see that the contradiction has disappeared. For example I am talking to you. There is effort and there is no effort, because I am talking for no other purpose. Talking is effort -- but there is no effort because I love it, because I love you. I would like to share something with you. While I am talking I am complete4 lost in it. There is nobody standing behind; I am not talking with only one part of me. When I am talking, I am just the talking. The effort is there and yet there is no effort. The contradiction exists only for the logical mind, because the logical mind cannot understand play; it can understand only work. It can understand rest; it can understand work. It cannot understand work which is rest too.

So whenever work becomes play the contradiction is gone. And when contradictions are not there a harmony arises in the contraries. You have something of the beyond penetrating you... a ray of light

GOD IS NOT FOR SALE
Chapter #5

16 October 1976 pm in Chuang Tzu Auditorium

[A visitor says: I've been here for five days and have been running the gammit of feelings from thinking you're a phoney, to laughing at you. Now I'm at the point where all I have to say is -- good, lord!
Osho had recounted a joke at the morning discourse that went like this:]

A man went to a ranch to buy a horse, pointed at one and said, 'My, that' s a beautiful pony right there. What kind is it?'
'That's a palomino,' said the rancher.
'Well, any friend of yours is a friend of mine. I would like to buy that pony,' said the man.
The rancher replied, 'I gotta tell you sir, it was owned by a preacher man. If you want the horse to move, you say, "Good Lord!" If you want the horse to stop, you gotta say, "Amen!" '
'Let me try that horse,' said the buyer. He mounted and said, 'Good Lord!'
The horse promptly moved out and was soon galloping up on the mountains. The man was yelling, 'Good Lord! Good Lord!' and the horse was really moving. Suddenly he was coming up to the end of the cliff and panic-striken, he yelled, 'Whoa, whoa.' That did not work, and then he remembered and said, 'Amen. '
The horse stopped right on the end of the cliff, and, wiping his brow with relief, the man said, 'Good Lord!'

Mm (chuckles). Good! Very good. But before you say it, orange will be good. Then you can say 'Good, Lord', and jump into the abyss! Get into tune in things here. And that's what you have been doing your whole life, so you can easily get into this community, very easily. You are ready, absolutely ready. So should I give you sannyas today? (she nods) Close your eyes!

This will be your sannyas name: Ma Deva Varta. Deva means divine, varta means tidings, divine tidings. And tremendous is the possibility.

[VARTA: My hope is to work with alcoholics and help them in some way.]

Mm, you can work, and you will be ready to work in many things. The basic problem for the alcoholics is that they have somewhere missed love in their life; that is the basic problem. Alcohol is not the problem, never! It is just a symptom. The problem is they wanted to be loved and nobody loved them.

[VARTA: Most of them are searching for God.]

Yes, they are searching. In fact, the search for love is the search for God. They are not two different things... only two different names. And love is a better name than God because it is less theological, more human. Jesus says, 'God is love,' and I say, 'Love is God.'
... In fact they are one, not interchangeable. They are not two things. If they are two, they can be interchangeable. They are not two at all -- just two names for one phenomenon. A person goes into drugs or alcohol or things like that; he has not loved, and that's why he could not love. Then the whole life is futile and meaningless. He wants to drown himself somewhere; he wants to commit suicide. This is a slow suicide. He simply avoids life. He wants to drown, he wants to forget everything. His search is for the meaning of why he is here. He would like to become part of some context where meaning becomes possible, where he feels relevant. That's what happens when you love: suddenly you become relevant in this irrelevant existence. Suddenly you are needed. and your need to be needed is fulfilled. Suddenly you are not just uselessly here, not accidentally here. Somebody needs you. Without you the world will not be so beautiful.

The moment you can feel.... Even if a single person will miss you, the world will miss you. If somebody will be crying and weeping for you when you are not there, even if a single person -- a woman, a man, a child, a friend, a mother, a father; anybody -- even if a single soul will feel the gap, then you were needed; you were not just accidental here. You were essential to existence and you were significant. Once a person starts feeling significant these problems start disappearing.

So you can work. Help them to find their love. Love them. That is the only way to help. And help them to meditate. My meditations can be of tremendous value to such people, because just telling them to sit silently won't help. They need something very active that can bring them up from their morose state. They need something very dynamic, like a whirlwind, so that they can be pulled up from their dark holes in which they have settled. They need something wild. Civilised things won't help much, because in fact it is civilisation that has put them in their dark holes. So civilised measures are of no use at all.

In fact the more you talk in terms of civilisation, the more you make them feel guilty and alienated. And that's what religious people have been doing to them.

It is sprinkling salt on their wounds. You are the culprit... the religious people are the culprit They have driven them to that comer and now they come like missionaries to help. Now they become the people who are to solve your problems. Mm? First they throw you down into the hell and then they are ready there to help you, to serve you. The whole thing is a game and a very ugly game at that.

So these dynamic methods can be of tremendous help. Catharsis will be very helpful. If they can shout and scream and they can jump and dance, suddenly they will start coming out of their slumber, out of their unconsciousness. Music can be of tremendous help -- wild music. It can stir them. Sophisticated music cannot be of much help because they have gone too far for that. The sophisticated music goes only skin-deep. They need wild primitive music which

can stir their souls again and can become a challenge to their being. And love.... Love them. Love can do miracles!

[A seeker says: I don't know about sannyas. I have been with Baba Muktananda. Also before that, another. I never surrendered.]

Mm. But now the point has come!
And you cannot escape!
Surrender happens. It is not a question of doing. You can go to a thousand and one masters but it will happen only with one. And you cannot do it; it is nothing that you can do. If you do it it is not of much use, because you're doing.... How much use can it be? It simply happens. It is a love affair. And it is natural that a seeker has to go to many people. Somewhere something clicks; it can click anywhere. It depends on the type of the energy the master has and on the type of energy that you have. If they meet, if they are of the same wavelength, then surrender happens. Then suddenly you feel pulled.
... Good, you have come home. And this will be your new name -- so forget the old name, forget the past, forget all those wanderings -- Swami Sudhananda. Sudha means pure, and ananda means bliss, pure bliss. Sudhananda means pure bliss. And you may not be aware of it but it is very close by, this pure bliss. You may be aware of only the dark night, but the dawn is very close by. The darker the night, the closer the dawn. I can see it just on the horizon. This is what surrender is. It has nothing to do with your beliefs. It is a blind love affair. You fall in love with a woman -- not that you manage, not that you do love; you simply find yourself in love. The same thing happens on the spiritual path also. Suddenly you are in love with a god and there is no escape. Even if you want to escape, there is no escape. Suddenly your whole life up to that moment becomes just a progression towards this point. You may have gone to this master, to that -- all that has helped you to come to me. So be grateful towards all of them; they help

in their own ways. Otherwise you may not have been here. Now be grateful, but forget the past.

GOD IS NOT FOR SALE
Chapter #6

17 October 1976 pm in Chuang Tzu Auditorium

Jaina is one of the most important concepts in the East. It means the conqueror of one's own being. Literally it means the conqueror. And deva means divine -- one who has become a god, or divine, by conquering himself. And there are only two possibilities to conquer: either you conquer others or you conquer yourself. Those who conquer others ultimately come to know that their whole effort has been in vain. They have simply lost their soul and nothing has been attained. Their hands are empty in the end. They come empty, they go empty. And their whole life is nothing but a tale told by an idiot, full of fury and noise, signifying nothing. They make much noise certainly, they create much trouble certainly, they make much news certainly -- but the whole story is just a tale told by an idiot.
The wise man tries to conquer his own being. The wise man's kingdom is his own being. He wants to become the emperor, not of others, not of things, not of anything that is outside, but of all that belongs to his inner being.

Deva means divine, and uruvara means fertility, creativity, possibility -- a divine possibility. And that's everybody's possibility. We never claim it; our treasure remains unclaimed. We never ask for that which is already given to us -- and of course we never use it. We are emperors who somehow have come to believe themselves to be beggars. So this has to be remembered by you -- that each moment

of life has to be fertile. Never miss a single moment without being creative.

The total result is God. God is not something that happens somewhere, some day. It happens in small bits and pieces. The total result is God. So it has to happen each and every day. In fact each moment of life has to become fertile and creative. So just remember that. Don't kill time as people are doing all over the world. Killing time means committing suicide. Killing time means killing the possibility in which you could have grown. And unless you try to grow, it is not going to happen.

Nature has brought you up to a certain point from where the growth has to be taken into your own hands. Nature has brought you to be a human being; more than that is not the capacity of nature. Up to the human being there is evolution. Beyond humanity there is revolution. Evolution means that which has been happening in spite of you; you were just riding on the wave. But there comes a moment -- and humanity is that moment, that boundary line -- if you don't start moving on your own you are stuck. The wave of nature has brought you to the very maximum, optimum limit. More than that is not possible. Now you have to travel, and you have to make effort; you have to be creative. And when I say creative, I don't mean just painting, poetry, sculpture -- no. These are very ordinary creativities.

You create a painting or you create a poem or a song but you don't create yourself. The poet remains as unfulfilled as the non-poet and the painter remains as empty as the non-painter. The painter may have painted a beautiful picture but he has remained as ugly as anybody else. So if you love some poet's poetry don't go to see the poet; otherwise you will be frustrated. The poetry may be beautiful, but when you go to the poet you will find an ordinary human being -- even sometimes more ordinary than the ordinary ones. If you love a painting, love it and forget the painter. Never go to see the painter -- otherwise you will be frustrated. You may find a crazy man or a maniac... because they have been creating something, certainly, but they have

completely forgotten that the basic and the most primary creativity has to be concerned with one's own being.
You have to be creative about your own being. You have to give birth to your self. That's what sannyas is all about.

[A sannyasin says: I am pregnant and I want to ask you if I can be a good mother and if the child can be okay.
... I wanted a baby so much; that's why I don't know. Maybe I'm not strong enough -- that's why I wanted to ask you.
Osho checks here energy.]

You have a very great desire to be a mother. So be, mm?
But be knowing that you are taking on a great responsibility. To become a mother is one of the greatest responsibilities in the world. So many people are on the psychiatrists' couches and so many people are in madhouses and so many are out of the madhouses. If you go deep into the neurosis of humanity you will always find the mother, because so many women want to be mothers but they don't know how to be. Once the relationship between the mother and the child goes wrong the child's whole life goes wrong, because that is his first contact with the world, his first relationship. Everything else will be in continuity with it. And if the first step goes wrong, the whole life goes wrong.
The desire is there -- I can feel it... a tremendous desire to be a mother. Nothing is wrong in it, but one should knowingly become a mother. You are taking one of the greatest responsibilities that a human being can take. Men are a little freer in that way because they cannot take the responsibility of becoming a mother. Women have more responsibility. So become a mother, but don't take it for granted that just by being a woman one is necessarily a mother -- that is a fallacy. Motherhood is a great art; you have to learn it. So start learning about it!
A few things I would like to say to you. First, never treat the child as yours; never possess the child. It comes through you but it is not yours. God has only used you as a vehicle, a medium, but the child is not your possession. Love, but

never possess the child. If the mother starts possessing the child then the life is destroyed. The child starts becoming a prisoner. You are destroying his personality and you are reducing him to a thing. Only a thing can be possessed: a house can be possessed, a car can be possessed -- never a person. So this is the first lesson -- get ready for it. Before the child comes you should be able to greet him as an independent being, as a person in his own right, not just your child.

And the second thing: treat the child as you would treat a grown-up person. Never treat a child like a child. Treat the child with deep respect. God has chosen you to be a host. God has entered into your being as a guest The child is very fragile, helpless. It is very difficult to respect the child. It is very easy to humiliate the child. Humiliation comes very easy because the child is helpless and cannot do anything, cannot retaliate, cannot react.

Treat the child as a grown-up, and with great respect. Once you respect the child, you don't try to impose your ideas on him. You don't try to impose anything on the child. You simply give him the freedom -- freedom to explore the world. You help him to become more and more powerful in exploring the world but you never give him directions. You give him energy, you give him protection, you give him security, all that he needs, but you help him to go farther away from you to explore the world.

And of course in freedom the wrong is also included. It is very difficult for a mother to learn that when you give freedom to a child it is not freedom only to do good. It is also necessarily the freedom to do bad, to do wrong. So make the child alert, intelligent, but never give him any commandments -- nobody keeps them, and people become hypocrites. So if you really love the child, the one thing has to be remembered: never, never help him in any way, force him in any way, to become a hypocrite.

And the third thing: don't listen to the morality, don't listen to religion, don't listen to culture -- listen to nature. Whatsoever is natural is good -- even if sometimes it is very

difficult for you, very uncomfortable for you. Because you have been not brought up according to nature. Your parents were not bringing you up with real art, love. It was just an accidental thing. Don't repeat the same mistakes. Many times you will feel very uneasy....

For example a small child starts playing with his sexual organs. The natural tendency of the mother is to stop the child because she has been taught that this is wrong. Even if she feels that nothing is wrong, if somebody is there she feels a little embarrassed. Feel embarrassed!

That is your problem; that has nothing to do with the child. Feel embarrassed. Even if you lose respectability in society, lose -- but never interfere with the child. Let nature take its own course. You are there to facilitate whatsoever nature is unfolding. You are not to direct nature. You are just to be there as a help.

So these three things... and start meditating. Before the child is born you should go as deeply as possible in meditation. When the child is within your womb, whatsoever you are doing continuously goes as a vibration to the child. If you are angry, your stomach has a tension of anger. The child immediately feels it. When you are sad, your stomach has an atmosphere of sadness. Immediately the child feels dull, depressed. The child totally depends on you. Whatsoever is your mood is the mood of the child. The child has no independence right now: your climate is his climate. So no more fighting, no more anger. That's why I say that to be a mother is a great responsibility. You will have to sacrifice much.

Now during these coming seven months you have to be very very alert. The child is more important than anything else. If somebody insults you, accept it, but don't get angry. Say, 'I am pregnant, and the child is more important than getting angry at you. This episode will pass and after a few days I will not remember who has insulted me and what I have done. But the child is going to be there at least seventy, eighty years in the world. It is a big project.' Even if you want, note it down in the diary. When the child is born, then

you can be angry, but not right now. Just say, 'I am a pregnant mother. I cannot be angry -- that is not allowed.' This is what I call sensitive understanding.
No more sadness, no more anger, no more hatred, no more fighting with Anand Veda. Both have to look to the child. When a child is there you are both secondary; the child has every preference. Because a new life is going to be born... and it is going to be your fruit. If from the very beginning anger, hatred, conflict, enters into the child's mind, then you are causing hell for him. He will suffer. Then it is better not to bring a child into the world. Why bring a child into suffering? The world is tremendous suffering.
In the first place bringing a child into this world is a very risky affair. But even if you want that, at least bring a child who will be totally different in this world -- who will not be miserable, who will at least help the world to be a little more celebrating. He will bring a little more festivity into the world... a little more laughter, love, life.
So for these days, be celebrating. Dance, sing, listen to music, meditate, love. Be very soft. Don't do anything hectic, in a hurry. Don't do anything in a tension. Just go slowly. Slow down absolutely. A great guest is to come -- you have to receive him. Good, be a mother! Good.

[A sannyasin says: I tried to run away several times from you.]

That's a good sign. Those who are in love with me, they always try! But there is no way: the more you try, the more you will be caught. One can never escape from love. It is impossible; it just does not happen. If I love you, how can you escape? I know that when there is love a fear arises -- a great fear arises in the being -- because you start losing your individuality, your ego, your definition. Love is a sure super-kill. So one becomes apprehensive. One tries to protect oneself -- and naturally. The instinct is there to protect oneself.

But when you go away, when you try to go away, you find it impossible, because now you see that even if you can have your ego, it is worthless. Dying in love is better than living without love. Dying in love is better than laughing without love. It is even better to be in hell if you are in love, than to be in heaven without love. Once you have tasted love, you become an addict. I make addicts out of you. And yet there is no remedy for it -- no antidote exists.
But it is good! It simply shows a strong person -- that one tries to escape. I enjoy it!

[The sannyasin adds: And it's got deeper -- my relationship with you... and consequently my relationship to everything.]

With everything it deepens. If it deepens at one point, it deepens at all points. If you can love a single person you have fallen in love with the whole universe. The one person becomes the door, becomes the opening. A real love, whenever it happens, is always a love for the all. Of course one becomes the triggering point, that's all. Then by and by it is a chain, and one after another doors open.

[The sannyasin says: I have a home, a physical home... and I want to be free of it because I identify with it, you know. I really have a security attached to it.]

Mm. All attachments become sooner or later burdens on the soul, and it is always good to get free. Whenever you start getting attached with something too much, take it as an indication that now it is time to get out of it. Otherwise the thing will become more important than you. Use things, but never be used by anything, because if you possess things too much, for too long, they start possessing you. The possessor himself becomes the possessed.
So you simply go. It will need courage, but I have an absolute feeling that the courage is there, and you will be able to do whatsoever you want to do. The fear will be there, problems will be there -- naturally -- but in spite of

them, whatsoever you want to do you will be able to do. I would not have said this one month before; then you were wavering very much. Now you have become centred, you have found a centre within your being. If you had asked me one month before, I would have told you to wait a little more, not to go so early. But now you can go.
It will be good if you finish everything, mm, so you can be totally here. I need you here. And while you are there, put my crazy ideas into a few people's minds. mm? Good! (chuckle) Good.

GOD IS NOT FOR SALE
Chapter #7

18 October 1976 pm in Chuang Tzu Auditorium

Anand means bliss and dhara means river -- river of bliss. And become more and more river-like. Never allow anything to become stagnant Never allow anything to become frozen. The moment you see that something has become frozen, do something and get out of it.... Because that frozen thing is nothing but a dead part which has no more any life. Life is always streaming. Life is always in being a river. So whenever you feel that something is becoming dead, stale, stagnant, no more flowing, there is no more movement, then whatsoever the risk, get out of it.
If it is love, get out of it. If it is meditation, get out of it -- whatsoever it is. Remember only one thing -- that life is in flowing. And if you can become a total flow, immediately God is there. In being a total flow, one becomes divine. And when I say in being a total flow, I mean nothing, not even this self -- the idea of being myself -- is there, because that too is a dead thing and stale. When you are simply a process, a tremendous movement, a continuous going and going, river-like tumbling towards the sea, rushing towards

the sea to dissolve, then you are alive, and you are alive at the optimum. Less than that is never blissful. And never settle for less than that. Be a river -- let that be the goal.

Prem means love and subhadra means grace. Grace in love. And let that be your very discipline. Become more and more loving, become more and more graceful. Walk as if you are dancing; bring grace to it. Eat as if you are invited by God Himself and it is a feast. Talk to people as if you are singing to them. And then grace will arise.
Everybody is carrying within himself that fragrance, but people don't allow it The petals have to open, the heart has to bloom, and then the grace spreads. And when grace spreads, that's what prayer is. Then you are offered to God -- you have become an offering. Then your whole life becomes sacred. And only love can bring grace. Unless you love tremendously, grace is not possible.
Whenever a person is non-loving, you will immediately see some awkwardness in him, something rough, primitive, something unrefined. When love arises in the heart everything becomes refined; everything becomes subtle, graceful. Love brings grace, and grace gives you more opportunities to be loving. And they play upon each other. Love brings more grace, more grace brings more love, and it goes on to a very high crescendo. And the final crescendo is what God is.
God is not a person. It is your song come to its fulfillment It is your being arrived home. God is a state of tremendous contentment, of tremendous fulfillment, of a tremendous at ease. One has done whatsoever one wanted to do; one has been whatsoever one was destined to be.

[A sannyasin returning to the West, says he may continue to do medicine, but feels ambivalent about in case he causes some damage. Osho checks his energy.]

Mm. . . the ambivalence is there, not because you can do any harm to anybody but because you have a very soft

heart. That's why the ambivalence is there. And in fact this soft heart is needed for a medicine man. Medicine is not an ordinary profession. It is not just technology, because human beings are involved. You are not repairing mechanisms. It is not only a question of know-how; it is a deep question of love -- and that's why the ambivalence is there. But it is a good indication. You should go headlong into medicine.

Only people of your type should go into medicine, because you feel you can do harm; you are afraid because something may go wrong. You are playing with human beings and their lives, and it is a complex phenomenon. Sometimes one can commit errors, and those errors can prove fatal to somebody's life. But go with deep prayer. Go with humanity, humbleness, simplicity. That's why you are feeling a little divided about whether to go into it or not. You are the right man to go into it.

People who simply go into medicine as if they are going into engineering, are not the right people to be doctors and physicians -- they are the wrong people. Those who are not ambivalent are the wrong people. They don't care; they will treat human beings as mechanisms. They will operate on human beings as a motor-mechanic is doing with a car. They will not feel the spiritual presence of the patient. They will not treat the person, they will treat the symptoms. Of course they can be very certain; a technician is always certain.

But when you are involved with human beings you cannot be so certain. Hesitation is natural. One thinks twice, thrice, before doing anything, because a precious life is involved -- life which we cannot produce, life which gone once is gone forever. And it is on an individual who is irreplaceable, unique, like whom has never been there, and like whom there is going to be never again. You are playing with fire! Hesitation is natural. But to decide not to go into medicine is not good.

Go into it! Go with tremendous humbleness. Have a deep reverence for the patient. And while treating him, just become a vehicle of the divine energy. Don't become a

doctor. Simply become a vehicle of the healing divine energy -- just instrumental. Let there be the patient -- have great reverence for the patient; don't treat him like a thing -- and let there be God, and with deep prayer, allow God to flow through you and reach to the patient. The patient is ill; he cannot connect with God. He has fallen far away. He has forgotten the very language of how to heal himself. He is in a desperate state. You cannot blame him; he is in a helpless state.

Somebody who is healthy can be of tremendous help if he becomes a vehicle. And if the healthy person is also a man who knows, it can be of more importance, because the divine energy can give you only very subtle hints. They have to be decoded by you. If you know medicine, you can decode them very easily. And then you are not doing anything to the patient -- it is God who is doing. You make yourself available to God and you make all your knowledge available. It is God's healing energy in conjunction with your knowledge that helps. And it never harms; you can be harmful. So drop yourself. Let God be there. Go into medicine, and go on meditating.

And do you know that both the words come from the same root? -- medicine and meditation. Yes, they come from the same root -- because both are healing forces. Meditation is an inner healing force, and medicine is a healing force from the outside. In the ancient world the medicine man and the sage were not two different people. The physician and the master used to be the same person.

[The sannyasin replies: I think it's one of the things that disturbs me... What is required to be the sage?]

No, no, nothing is required to be the sage. Something just has to be dropped. Nothing has to be added to you. To become a sage is via negativa. You have to simply drop a few things, that's all, and you become the sage. You are a sage burdened with too many things, that's all. Drop the

things and you are the sage. The sage is not like an achievement

It is just as when the room is full of furniture. When the room is too full of furniture there is no room in it. Room means space, and if you have collected all sorts of junk there and all sorts of furniture so that it is impossible even to move -- it is impossible to live in it because there is no room in it -- you have destroyed the room by too many things. If I say a new room is needed to live in and you ask how to create a room, I say there is no need: the room is already there. You simply discard a little junk, throw a little junk, renounce a few things, and the room will become available.

That is exactly the way of being a sage -- via negativa. You negate a few things -- and the most important is the ego. If you negate the ego, you are a sage. So there is nothing to be added to you. It is not that you plus something will be the sage. You minus something -- the ego -- and the sage happens. And with the ego many things go automatically: the anger, the violence, the aggressiveness, the possessiveness. They all disappear with the ego. They are shadows of the ego. Then you are just an emptiness. That emptiness in itself is a great physician, a great healing energy. Just by your touch, just by your presence, the patient can be healed. And if you know medicine also, you can be of great help.

My suggestion is that you go into medicine. In spite of the ambivalence, you will never repent -- go. If you don't go you will repent for your whole life and you will always, again and again, start missing it. Find out ways of learning more and more about medicine.

[A visitor says she had been practising bhakti meditation. Osho checks her energy.]

A few groups will be very helpful. Energy is there but you are holding it, and you have never allowed it to have its course. You have been, rather, a sort of controller, a

disciplinarian. You have been trying to remain in control -- and that control is very very dangerous. All control has to be lost. One has to become possessed by the divine; it is really a possession. If you go very cleverly you will never reach. It is only for mad people who can rush into it, not caring at all about what is going to happen. It is for gamblers!
It is going to happen. Just be here, do a few groups. And what about sannyas? That will be very helpful.

[The visitor says she can't take sannyas because her teacher is the divine mother.]

You can have as many teachers as you want learn from everywhere, and don't cling. One should remain always open to learn. And if one becomes closed and one feels that one has a teacher.... If you really have a teacher, why have you come to me? It is not helping you at all -- otherwise why should you come?

[She replies: To learn some tantric yoga.]

If your teacher is enough then there is no need to come to me. And if your teacher is not enough, then be prepared to move beyond your teacher!
This is how the mind goes on playing tricks. You go to a doctor and you say, 'I cannot take your medicine because I already have a doctor.' Then why in the first place did you bother to come? You follow me? Because if you already have a teacher and you are completely satisfied, I am not going to disturb you. Why should I disturb you? You are going perfectly well. Go with my blessings. I should not interfere at all.
But if you feel that your teacher has not fulfilled you -- and I have an absolute guarantee that it has not been fulfilling, otherwise why should you be here? You should not be here! And if it has not been a fulfillment, one should be able to go beyond and one should learn more.

Learning is possible only when you are related to me, otherwise not. You can be here, you can meditate, but you will remain an outsider. And if you are not ready to move into a deeper, intimate relationship with me, then it is impossible for me to give you something of that which I can give to you. So decide about it. You can be here; you can listen to me. You can meditate, you can do few groups, but you will not be related to me.
And nothing has happened to you -- that's why you are here. Maybe your teacher helped this much -- that you could come to me. That's enough! Be grateful to the teacher. Always be respectfull to the teacher, but if it is not helping and the revolution is not happening, one has to find somebody else. If it has not happened in one temple, then one has to go into another temple, because the real thing is not the temple; the real thing is the happening.
Do a few groups and pin the music group here. After the camp, you join the music group -- continue the meditations, and book for hypnotherapy. Think about sannyas, mm? and whenever you have gathered courage, come back!

GOD IS NOT FOR SALE
Chapter #8

19 October 1976 pm in Chuang Tzu Auditorium

Anand means bliss and subhan means well-aware -- awareness of bliss. That you have to develop. Ordinarily we are more aware of misery. We are more aware of pain, more aware if something goes wrong, more aware of illness, disease, less aware of health, well-being. That creates much trouble, because if you are too much aware of pain you help pain to be there, you feed it. Awareness is food, and if you are too much aware of pain pur whole vision of. We is upside

down. You think life is not worthwhile... oceans of misery, and only here and there an island of bliss. So it doesn't make much sense whether it is there or not It is so rare that it can be counted out; it need not be counted in.
It is as if somebody goes to a rosebush and counts the thorns -- and there are many. Then one starts disbelieving the rose. How is the flower possible amidst so many thorns? The flower seems to be an impossibility, an improbability. It cannot happen the way things are. And if you start disbelieving the flower, the flower disappears from your vision, because only that which is believed appears in your vision.
Once you trust something, you are available to it. Once you distrust you become unavailable, closed. Then your mind does not allow it into your being. Even if you see it, you don't see it And even if it is there, it looks unreal. The thorns become too real and the flower becomes too unreal. Then you start expecting thorns because you know that they are there... and when you expect, you invite. This is a vicious circle.
I am giving you this name for a shift. Wherever you are, always look for the flower. Even in great disease there is health. Only a healthy person can be ill, remember. A dead person cannot be ill -- nobody has ever heard of that. Only an alive person can be ill. And remember that life must be more than disease. Once disease is more than life, you die. But still we don't look at health. A small thing -- a headache -- and you forget ali the blessings of life. A headache is enough to create a disbelief in you about God.
Simone Weil has said somewhere that for thirty-five years she suffered from a migraine, and those were the years that she became more and more anti-religious, more and more atheistic. But she never came to feel any association between migraine and God; nobody would be able to make any association. Then the migraine disappeared, and, with the migraine, all her atheism also. Then suddenly she became aware. A trust started arising in her being, and she became one of the most significant religious people of this

age. She became very very intuitive, and very intimate with reality. And only later on she could feel some association. The headache was so much -- how can you believe in God with a headache? A small thing is a headache, but it can destroy much, because we pay too much attention to it. Because of too much attention, it becomes magnified, multiplied. It looks so big, out of all proportion. So when you are having a headache, remember how many parts you have in the body which are not in any pain. Just count the blessings, and suddenly you will see that the headache is very minute, that it does not matter really. And once you can feel that it doesn't matter much, it doesn't -- and it starts disappearing from your vision. Because you start paying attention to something else it is no more fed by your energy. This is one of the keys of religious life.

Somebody has been a friend to you for many years, and he insults you one day and all the friendship is gone. You never count all the blessings that came through him. Just one remark. . . maybe he made it never meaning it. Maybe he made it in a certain state of irritation, anger. Maybe he was not aware of what he was saying -- and there are dark moments for every being -- but you simply forget the whole relationship, the whole love, the friendship, the beautiful moments. Just a small remark! Maybe it is not even a remark -- a look, a gesture, and all simply disappears. And that becomes the most important thing. This is the way to be unreligious.

Always count the blessings -- and they are infinite. Become more and more aware of the days and less and less concerned with the nights, and one day you will see that days and nights are not antagonistic to each other -- they are complementary; pain and pleasure are part of one whole. And when you can see that pain is also an intrinsic part of pleasure, then you have no grudge, no complaint And that's what I call prayer.

When a consciousness is there without any grudge, without any complaint, then a gratitude arises. Then whether you believe in God or not is not of any importance. That very

gratitude -- that life is good, that you are happy that you are, that you are happy that an opportunity was given to you, that you are happy that the moon is and the stars are, and flowers are, and rivers and mountains and people, that you are simply happy, that you are blessed and you can bless others -- is prayer.
This is the meaning of your name -- anand subhan. So from this moment let there be a great shift of awareness. Start counting flowers!

[A visitor said he was experiencing difficulty in getting into the meditations.
Osho said this was a problem of the modern mind -- to become involved in anything. We are spectator-oriented, and we have become like voyeurs]

Then everything is just there outside -- nothing touches you. This is very dangerous. That means that life will pass by and you will remain untouched by it You will live and yet you will not live you will simply think you lived. There will be no difference between whether you really lived or you dreamed about it There will be no difference between whether you really lived or you read about it in a novel or saw it in a movie.
One has to get out of this frozen state of being a spectator. Start moving, because that will bring life to you. Life is only for those who are committed, involved. So start doing small things. In the beginning it will be difficult just because of the old habit But nothing is a problem. Create a new discipline. When people are dancing here, dance; don't watch. When they are singing, sing; don't watch. Go swimming, go for a long walk or run, but get involved in something. Be active! When you are active, energy flows, your frozenness disappears, your blocks melt -- you start vibrating. That is the difference between a corpse and an alive man; a corpse cannot do anything.
So do! And the only way is to start doing it -- there is no other way to learn. That idea that you have to learn how to

do, may be again a postponement, may be again a trick of the same mind. The mind says, 'First I have to learn -- then I can do.' But I'm telling you that you can start right now. Maybe your dance will not be very perfect, but there is no need. Your singing may not be of a great singer, but there is no need. Go swimming -- your strokes may not be perfect, but there is no need. And the river doesn't bother whether your strokes are perfect or not. Start moving into life.

And it is just a question of courage. Certainly when you get into things, you get into troubles also. It is very easy to sit before the TV and see people loving each other; nothing is at stake. You can turn it off any moment But if you fall in love with a woman you cannot turn it off so easily. There will be anxiety and turmoil and conflict and struggle, but that is beautiful -- that is what life is! It will create many troubles but it will bring many pleasures also. There will be many ups and many downs. Those downs are worthwhile because they are what life is all about.

Even if you can have a few moments of love with a woman and days of conflict and fighting and nagging, it is worth it; then too, it is worth it. One has to pay for everything. So just start getting into it. Tomorrow morning, start dancing, do the meditation, and just try!

In the beginning you will feel a little hesitant, apprehensive. Again and again the old habit will take possession of you. Force yourself a little into it! And do a few groups.

[The visitor answers: I do many things, I'm always moving in action, but I take nothing seriously and that seems more the problem than finding things to do.]

No, as I see it, that is the problem. You may be acting too much, and that may again be a way to escape from real action. You can be occupied in many things; that may be again a trick to avoid real situations in life. A person can do many things, because one has to do, otherwise what to do for twenty-four hours? I am not talking about that I am talking about involvement I am talking about commitment

And remember, seriousness is not needed -- sincerity is enough. When you become serious, there is sincerity plus sadness. Sincerity is enough. And when I use the word sincerity, I mean that it you are authentically interested in something, then on4 go into n, otherwise there is no need. If you are not interested in anything authentically then wait No need to go into anything. But I have never found a person who is not authentically interested in something or other. It is impossible. You will immediately drop dead if you are not interested in something or other. If you are interested in love move into love. If you are interested in meditation move into meditation. If you are interested in prayer move into prayer.... Whatsoever it is, but go into it And by being sincere is meant that you go totally into it; that you don't hold anything. You simply allow your total being to go into it. You take the risk and you don't move cunningly, cleverly, calculatingly. You go like a fool -- that's what I mean. Whatsoever the consequence, without any consideration for the consequence, if you love the thing, you go into it. If it brings suffering, one suffers. If it brings death, one dies. But one tries to live through one's authentic passions, desires.

The first thing in life is to find out what your authentic passion is, what you would really like to be, so that you can feel fulfilled, so that you can feel that you have arrived, so that life can be felt as a blessing and not as a curse. Many people avoid being sincere and take things what you call non-seriously, just so that nothing gets too much. They always keep the door open to escape so that if some problem arises and they are moving into deeper waters they can always escape. They always keep an emergency escape available. A really sincere person has no emergency escapes. In fact there is no way back. You can only go ahead.

You may be doing many things, but as I see it that is more in order to avoid the real situations of life than to do.

Try with sannyas! Take a risk and become a sannyasin -- or would you like to think about it first?

... Good! This will be your name: Swami Deva Ashawa. Deva means divine and ashawa means wine. That's what I would like you to be -- a divine drunkard. And the possibility is there (laughter), so don't get scared! You are ready for many things, you just have to take courage. Your energy is very innocent and pure, but you have been avoiding. Now this becomes your first commitment, involvement.
Now your bogie is hitched with my bogie (laughter). It is a sort of hitch-hiking, mm? And change to orange!

[A sannyasin asks a question on behalf of Geetam Rajneesh Meditation Centre: They say that there's only one thing that's separating them from enlightenment. They want to know the difference between spontaneity and irresponsibility.]

Mm, mm.... It is a significant question, and it has to be understood. My whole emphasis is on spontaneity, but there is every possibility that people will misunderstand it It is very difficult to understand a truth. It is very easy to misunderstand it When I say, 'Be spontaneous,' only the words reach you, and you supply the meaning to it.
People have been brought up in a very repressed structure. Their freedom has been crippled. They have never been allowed any freedom. In fact everybody has been conditioned to be a slave. It may not be said, but it is so. Morality, politics, society, culture, civilisation -- they are all different ways of creating a slave out of a human being. The freedom is denied -- and they all say that it is for your own good.
Spontaneity is not allowed; individuality is not allowed. To be natural almost seems to be a sin. One has to be social -- and the social is more valued than the natural. Nobody is allowed to live the moment; everybody is forced to live in the future. The present has to be sacrificed always for the future -- and that future never comes.
When I say to be spontaneous, I mean be in the present. Never sacrifice the present for the future, because there is

no future -- only the present is. When I say to be spontaneous, I mean to be natural. Don' t be bothered too much about what the society says. Listen to your own instincts, to your own intuition. Listen to your own body, your own mind, your own being.

Your master is within you. Take your guidance from there. And wherever it leads is good. Wherever it leads, there God is to be found.

Naturally these are dangerous statements, because you can take them on their surface value. You can start feeling that now there is no need to be responsible. But in fact if you understand me, I am saying that this is what responsibility is. You have been taught a very wrong concept about responsibility -- as if responsibility is a duty to be fulfilled, an obligation. When I use the word responsibility, I mean the capacity to respond -- and that is possible only if you are spontaneous. If you are available to the moment, only then can you be responsible.

The responsibility is not towards God. The responsibility is not towards the society. The responsibility is not towards the state. The responsibility is towards existence itself. I am teaching a greater responsibility. The lower responsibilities will take care of themselves. If the higher is fulfilled, the lower will be fulfilled automatically, but not vice versa. You can fulfill the lower; the higher will not be fulfilled by the lower.

So when I say to be spontaneous, I mean to be aware of your innermost core. Be aware that you are part of such a great existence, such a beautiful cosmos. Be aware that you are a part, and you have to function in tune with the cosmos, that's all. If you are functioning in tune with the cosmos, you will never be against society. You will never be against anything. You will be only against those things which create slavery in you, that's all. And about that too you will not become a political revolutionary; you will not start fighting against them. You will simply avoid them; they are not worthwhile. This is the difference between a revolutionary and a rebel.

I value the rebel more than the revolutionary. The revolutionary is the political person. He is more concerned in changing the structure of the society. The rebel simply says 'I am here only for a few days, I will not be here forever so who bothers about the structure? I am here to live my life as truly as possible, as freely as possible. So I will live my life and I will not allow anybody to interfere in my life, and I will not interfere in anybody's life.' A rebel is an individualist A revolutionary is again trying to control the society, and whenever a revolutionary succeeds, again another orthodoxy succeeds. Whenever a revolutionary comes into power he is no more a revolutionary. The rebel can never come into power because the rebel never seeks power.

To be rebellious is to be against power. To be revolutionary is to be against those who are in power and to make all the efforts so that one can be in power. A rebellious person is one who says that power is not life. Life can go by without being worried about the power and the power structure. Let, stupid people fight for power. The rebel lives his life, but living is very responsible.

So tell them, write to them, that when I say to be spontaneous, I mean be responsible to the cosmos. I make your responsibility greater, not lesser. Man-made laws are just man-made laws. When you start falling in tune with the cosmos you are fulfilling a greater responsibility -- and that responsibility is neither against you nor anybody else. It is for everybody' s welfare, but that is not the goal of it. The welfare is just a natural outcome, a consequence, a by-product

So tell them to meditate. Tell them to listen to their hearts; tell them to feel life more and more in all its forms, and to be responsible. Respond with your totality.

It is, in fact, one life. We are not separate: we are members of each other. We overlap each other. If I hurt you, I hurt myself. If I make you happy, I create happiness for myself. When you are blissful, I am also blissful. When you are in misery, it is impossible for me not to be affected by that misery.

There is a story about Buddha, that when he reached the doors of heaven the doors were opened and the gatekeeper welcomed him and said, 'Come in!' Buddha said, 'I am not coming in, because there are so many people who are still struggling in misery, in ignorance. Unless they have all passed through this gate, how can I pass? I am part of that whole.' The story is beautiful.

We are all together... we are in one boat. And when I say 'we', I not only include man, I include animals, I include trees, I include insects, I include rocks, rivers, stars. I include everything. When I say we, I mean the whole. So be responsible towards everything, every living being -- even to things that you don't think are living: even to chairs, shoes, houses. It is not a question of for whom you have to be responsible -- you have simply to be responsible.

But this responsibility has to be out of your awareness, not out of the dictation of some politician or some priest Not from Moses, not from Manu, not from Mahavir, not from Mohammed -- it has to be your own response. And this is the criterion: if the person is becoming more and more spontaneous, he will become more and more responsible. If responsibility disappears and the person says, 'I am spontaneous, that's why I cannot fulfill any responsibility,' he is deceiving himself. He is just following himself -- and not fooling anybody else but himself Responsibility is the criterion to judge whether the person is really spontaneous. A spontaneous person will always be responsible. He will act out of freedom but he will never act out of irresponsibility. He will be tremendously careful because he will see the value of life. He will have a reverence for life in whatsoever form it exists. And because this is not an outward discipline one has to continuously balance oneself. If you start falling to one extreme immediately balance yourself.

These are the two extremes: either a person becomes a slave, loses his freedom, and then fulfills all his responsibilities, or -- if you free him -- he becomes irresponsible, starts indulging in all sorts of crimes against life, against himself, against the cosmos. Just in the middle,

where freedom is absolute and responsibility is also absolute, where freedom and responsibility don't mean two different things, but are one -- that is the point at which to remain balanced. And it is not that once balanced you are balanced forever. You will have to balance every single moment of your life.
I am not giving you any dead codes. I am simply giving you a few indications about how to live a dynamic life. Many times you will err -- to err is human. Many times you will fall into pitfalls -- it's natural. They will all help you to become more and more attuned, more and more balanced, more and more integrated.

[A sannyasin says: In the meditations... I've felt really bad about myself, worthless. I feel sick in my stomach all the time. It's not physical but I just feel sick of everything or something.
Listening to you in the lecture sometimes I feel so sick of your words. I'm so sick of hearing those things!]

Then don't hear! There is no need. If you feel sick of my words, forget about them. I' m not here to make you sick. Anything that makes you sick, drop it!
... It has nothing to do with anything in particular -- that I understand. But a moment comes in meditation when the whole life that you have lived up to now simply appears meaningless. All that you have been simply seems to be nauseating. All that you have been doing seems to be irrelevant, and as Soren Kierkegaard has said, 'a sickness unto death arises'. One simply feels fed up with life, fed up with everything. There is nothing wrong in it; it is a good indication.
If you can live with it for a few days, if you can be with it, it will disappear. And when it disappears you will have a totally new feeling of your being. A fresh being will arise out of it. But if you try to escape from it and you try to get occupied somewhere and forget about it, you will hit back into the old

pattern again. It will disappear but it will come again. So the only way is to be with it.

And my words are not creating sickness. My words are making you more and more aware that the life that you have lived and are living is just futile. It is doomed to fall. So the more you listen to me, the more angry you will feel, because I am creating more and more that sickness unto death.

Now there are two ways. One is that you can fall back into the old pattern: stop listening to me, stop meditating and get involved in other things. You will forget about it and you will be back to your old self -- if you think that it is worthwhile, that old self. If it is not, my suggestion is that you live with this sickness. Simply live with it with no condemnation, with no attitude about it. It has simply happened so you have to live with it. What to do? It is there. So befriend it. Just be friendly with it It is your companion for a few days. Hold its hand and move together. Be sick. Feel sick. Let it be there. It has nothing to do with the body, it is absolutely psychological -- but it comes. It comes only in rare moments when you are very close to home. It comes when something can really happen. You can stop in it if you start fighting with it

Jean-Paul Sartre has written a book, 'Nausea' . He himself got stuck there; he got stuck in this situation. He made a whole philosophy about it. Now nausea is his philosophy -- that life is meaningless. It seems to be the ultimate truth to him -- that man is doomed. That is the only truth about man. Not that man is sick but that man is sickness. Man himself is sickness -- that is his conclusion. He got stuck there. He was courageous enough not to escape to his death from there but he could not find a way to go beyond it so he got stuck in it

So either you can fall back to the old self -- which is meaningless and will never be satisfying; once you have known that life is meaningless it can never have any meaning again, not the old meaning certainly -- or you can get stuck in it If you fight with it you will get stuck in it If

you condemn it, if you are in conflict with it, you will get stuck in it -- that's how Sartre got stuck in his nausea. Don't fight with it; don't fall back on your old self. Befriend it That is one of the oldest experiences in the East. For the West it is very new; for the East it is as old as man. Seekers have always come to a point where this life becomes meaningless and they have to befriend this sickness; they have to absorb this sickness. And once it is absorbed they come out of it very healthy. The very sickness becomes a healing force. One is surrounded by a benediction. But this has to be befriended, so befriend it Don't have any anti-attitude. If this is so, let it be so. Accept it. Welcome it in fact. Go with it and live with it. You follow?
When you are sitting alone and you feel sick, accept it This is part of it. The old house is crumbling, collapsing, and the new house is not yet on the horizon. You cannot see anything of it because you are the old house, so you will crumble and disappear, and in your disappearance arises something which is completely discontinuous with your past. That is the new being, the spiritual being. Then one can live again.
Befriend it, and after one month tell me. Mm? Good.

GOD IS NOT FOR SALE
Chapter #9

20 October 1976 pm in Chuang Tzu Auditorium

[A therapist, recently arrived back from the States, was at darshan tonight Osho suggested he begin to plan a new group, commencing with just a vague idea of what he wanted...]

.... There is no need to have a very fixed notion about it; just a hypothetical idea... just the direction, the line -- like a vision -- and then start working. It will start getting more and more solid and dear and defined. After two, three groups it will have arrived. Then you also will be surprised -- because there are two different ways of working....

One is always to plan everything beforehand. Another is just to have a vague notion and to move into the act and let the activity itself determine the course. Both are totally different. The first is very efficient, but dead. The second is not so efficient, but very alive. And whenever there is a choice between efficiency and life, always choose life, because a machine can be efficient, so efficiency is not a very great value. In fact the machine is more efficient than man. Scientists go on thinking that they are going to make man too, but as I see it they can never make man because they cannot make such an inefficient machine -- that's impossible! That's the beauty of man.

So if you plan everything from the beginning you don't allow the group to grow as an organic phenomenon. You have a fixed notion -- you follow your notion. You don't give freedom -- you impose the structure. I'm not saying that there should be no structure, because then you start moving in all directions. Then you are spread too thin.

It is as it a river is lost in a desert. A direction is needed -- but just a direction, and very flexible like a river, not like the track of a railway line... every freedom for the river to move. Even if the river is going to the east, sometimes it starts going to the west. Again it takes a turn and starts moving towards the east. It takes a thousand turns; it has no fixed plan. It has no absolute blueprint with it. It simply goes on groping -- and then it is beautiful.

So just have a vague hypothesis, mm? like a dream. Move with that dream-like hypothesis and be ready to drop anything that doesn't fit with the dynamic process. And if something new arises, remain open. Don't say no because this is not in your plan, in your chart; never say no. Then within two, three groups you will see that things have

settled. And this settlement is organic; it is not mechanical. Then too when everything is settled always remain open. Otherwise for the participants the group is always new because they are new, but for the leader, by and by it becomes old. So the participants are benefited but not the leader. By and by he starts repeating then it is no more help to him. I would like the leader also to be benefited as much as the participant.

So use every experience of the past group just like a jumping board. It has not to be repeated. If it repeats itself, that's another thing. Then too you will be surprised that it is repeating itself; that will be a new experience. You are not repeating it, but the consciousness of the group is moving in such a way that it is being repeated. Then even that repetition is very beautiful and unique because you will be surprised by it. You are not doing anything to force it into the past, into the past experience. Maybe the past experience was very paying -- still you are not forcing it.

Man's responsibility is not towards the past. Man's responsibility is towards the future. This should always be remembered -- that we are responsible for the future... for the moment that is just dawning on the horizon, that is just coming into being... for the child that is yet to be born, for the generation that has to come.

All the old societies were past-oriented. They were very respectful about the heroes of the past and past glories and history and this and that The new humanity is not going to be so respectful towards the past. I am not saying to be disrespectful. I am saying that respect should flow towards the future because that's how nature moves. Nature is always in favour of the future. God goes on killing old people and goes on giving birth to new babies. It is very uneconomical because an old person is very efficient -- a seventy, eighty-year-old has learned so much, and now suddenly he is gone. There comes to replace him a small baby with no experience, with no past -- only with a future. That's the definition of a child and an old man. The old man has a past and has no future, and the child has only a future

and no past. If you can always remain responsible towards the future, you remain a child, as fresh as dew. Even at the moment of dying -- you may be one hundred years old -- but if your responsibility is towards the future you are young. Even in death you are young. You don't bother about life. When death is coming, you pay your respects to death. So be faithful to the sun that is yet to rise and always remain available to new possibilities, to new doors. There are an infinity of doors and infinite are the possibilities. If you don't become too closed with your past, life never repeats itself. Even when you feel that it is repeating, it is not. It may be similar but it is never a repetition. Something new is always happening because God is in favour of the new, in favour of the baby, in favour of the vulnerable, the fragile; not in favour of the strong and the hard and the rock-like. He goes on destroying all hard-earned, experienced people, and goes on replacing them with absolutely inexperienced ignorant babies. His trust is with them because they bring the future into the world, because they bring the new into the world.

So in a group experience the leader has always to remain open. Move from the past experience but never be confined to it. Use all past experience but use it as a jumping board. That's what I would like to introduce into all the groups by and by. They should not become a dead dogma; they should be more flowing. And even the leader should not be in such a situation that he can predict. When the leader can also be surprised the group is going perfectly beautifully.

And I am not interested much in the result I am more interested in the process. I am not a businessman. A businessman is interested in the result. I am interested in the process. If nothing results, nothing results; that is not relevant. If the process was enjoyed, it is enough -- more than enough. If the people enjoyed the group while it was going on.... There may not be any visible outcome from it; they may not be able to pinpoint what they have gained out of it, but if they can say that they have enjoyed it tremendously -- they don't know what has resulted from it,

but while it lasted it was a beautiful experience.... If they can say that, the group has been a success.
That has to be learned about the whole of life. And for that, these groups are just training grounds. By and by you stop thinking about results and you start living in the moment, in the process.
The result-oriented mind is a stupid mind. It goes on sacrificing the present for the future. Sacrificing! -- and the sacrifice is absolutely non-creative. It goes on postponing. This is not respect for the future -- it is just a way to avoid the present. The result-oriented man always puts his hopes in the tomorrow. He simply hopes -- he never lives. He thinks he will live. Tomorrow he is going to live, or the day after tomorrow, or in old age; or after this life, in heaven, he will live some day.
And while he is thinking and dreaming and hoping, life is slipping by. He is not living it -- he is indifferent to life itself. He lives in a sort of apathy... uninterested. His interest is in the future. His interest is in the goal, not in the journey, so he moves amidst beautiful scenes but he lives in apathy. He cannot see the trees, he cannot see the birds. His whole mind is fixed somewhere beyond the hills. When he has arrived there he is going to relax and live and see the beauty of nature -- and the beauty of nature is all around him! Right this moment a breeze is passing and touching him -- but he is apathetic. A flower is calling -- he has sent his message with the fragrance -- but the man is dead to it. A bird is inviting, but he has not heard it. His whole mind is focused somewhere in the tomorrow.
Be respectful towards the future but never try to live in the future -- live in the present In fact that's what I mean by being respectful towards the future.
And love the process so deeply that if there is no goal it doesn't matter.
For example, you are listening to me, I am talking to you. If nothing happens out of it, that is not the point. But I loved it while I talked to you. While I talked, only you existed for me in this whole world and everything else disappeared. While I

talked to you I really talked to you. It was as if that were the very goal of my life. And if you listen to me also with that passion and intensity, then who bothers whether anything happens out of it or not? Not that it is not going to happen. If you have been so passionately in the moment something is bound to happen out of it because in that passion, seeds are sown in the heart. They will sprout one day or other, but that is not relevant in any way. One has not to think about it.

In Japan the zen people have a very beautiful saying. Somebody asked a zen master, 'What is the definition of a sage?'

The master said, 'A sage is one who hopes that the rains will come after the summer and that winter will follow the rains.'

The man was puzzled, because this is how it happens, so what is the point of saying it? He said, 'Are you in your senses? What are you saying? -- "A sage is a person who hopes that summer will be followed by rains and rains will be followed by winter"?'

The master said, 'I am talking in my senses. Yes, That's exactly what I mean.'

And the man said, 'That's how it happens!'

The master laughed and he said, 'The sage is one who always hopes only for that which already happens. He never hopes against it He simply hopes that two and two will be four, so of course, all his hopes are fulfilled. How can you frustrate a sage? -- because he only hopes for that to which life is already moving.'

So just have a vague idea and start. Good.

[In speaking to a sannyasin, recently arrived from London, Osho suggested he join the ashram's music group....]

Music is very unwinding -- and that's all that is needed. The mind needs an unwinding. We go on so feverishly in life that the mind gets no opportunity to unwind itself.

Just the other day I was reading about a man who was very much worried. His friend asked him, 'You look so worried -- what is the matter?'
The man said, 'You don't know how worried I am! If something wrong happens today I will not have time to worry about it for at least one month!'
Things go on accumulating and the mind is never allowed any time to relax. The only time that it relaxes is in dreaming. Dreaming is nothing but an unwinding process. It tries hard to unwind the tensions that you accumulate in the day, but it is not enough.
The old idea was that if a man were not allowed to sleep for a few days he would go crazy. Now scientists have discovered that sleep is not the real thing. The real thing is dreaming. If a person is not allowed to dream for three weeks he will go crazy. You can disturb a person's sleep and he will not be affected. If you disturb his dreams he will be very much affected because in dream the mind is trying to cathart itself; throwing rubbish out, unburdening itself. I call dreaming an unwinding process. And dreams stop only when somebody has become enlightened, never before it, because then there is nothing to unwind. One simply lives so relaxedly that no tension accumulates. Then there is no dreaming, no fantasy.
But music is very helpful. And this is my experience -- if you have nightmares and you start learning to play on some instrument or you start dancing, your nightmares immediately disappear and you start having sweeter dreams, because music unwinds very very deeply. And if one can be lost in music one will have less and less dreams and deeper and deeper sleep.
So we have a continuously on-going group for those who want to unwind themselves in music and dance. From tomorrow start doing that, mm? Good.

[A sannyasin says: About a month ago you gave me a meditation for raising the energy from my sex centre to my third eye point (see 'The Great Nothing' Wednesday Sept.

22). I've been doing that meditation, and now what I'm experiencing is a lot of pulsating energy at my third eye point... particularly in your presence and in and in meditation. I'm here to ask if I should keep doing this meditation or do something else with it.
Osho checks his energy.]

The method has done its work; there is no need to continue it The energy is flowing. You have to forget about it now. This has to be understood -- that energy works in two ways. First, you have to be actively working on it -- pulling it up, forcing it to move -- because the passage has not been used so it has many blocks. Once the energy has started moving, the second step is to become completely forgetful about it. It is just as when you eat: once you have swallowed it, you forget about it. If you continue to remember, 'Now where is my food? -- in the stomach, in the intestines? What is happening there? Are juices coming or not? Is it being absorbed or not? Am I digesting it rightly or not?'... If you become too concerned about the stomach, the stomach will get disturbed. You can try it; you will feel such a heavy stomach as you have never felt And you are not doing anything -- you are just being too worried about it. The stomach needs to be left alone, so once the food is swallowed, you forget about it.
Now the energy has reached to the point where you can forget about it. You have swallowed it. Just as food goes down the throat, energy comes up the throat. Once it has passed the throat centre you need not be worried about it. If you become worried your third eye centre will start aching. That aching is not coming because of the energy but because you have become too conscious of the movement of the energy; that's natural. Now you have to forget about it. The energy is moving on its own and it will go on working. The music group will be good for you too. Whenever you feel like singing, you can sing. If you feel like playing on some musical instrument, you can play. Do you like any instrument?

[The sannyasin says: I prefer singing.]

That's very good. Then singing is the best. Just sitting silently, sing. For nobody -- just an offering to God. But sing as prayerfully as possible. And there is no need to be in a hurry because you are not performing. You can go at ease, at your own pace. You can go very slow and you can enjoy every nuance of the sound. Start singing and forget about the energy.
When you are completely absorbed in singing and you have forgotten the body, the energy, the mind and everything, then the energy will work beautifully. Now the passage is open, energy is flowing. If you remain concerned about it you will be the barrier and then the energy will start feeling sore; it can create a wound. If you become too concerned about the stomach you will start getting ulcers.
So it is good that you worked; and you did well. Now completely forget about it. Sing, dance. Lose yourself in anything that you love or like, mm? Good!

GOD IS NOT FOR SALE
Chapter #10

21 October 1976 pm in Chuang Tzu Auditorium

Anand means bliss and shunyam means emptiness, nothingness, nobodyness. And that's what bliss is. When you are empty, only then are you full -- never before it. When you are not, only then you are -- never before it. Your very absence is the door to the presence of God One has to annihilate oneself utterly; nothing less can help. One has to disappear. And once you start moving inwards, you start disappearing, because whatsoever you are is only the surface, the circumference. Once you start moving towards

the centre, the circumference goes on disappearing. Then the whole universe is your circumference. Either the whole is your circumference or there is no circumference.

This is the meaning of the word shunyam. Literally it means the zero. The concept of zero was discovered in India. Even the mathematical zero is an indian concept, and the whole of mathematics has evolved out of the concept of zero. Without the concept of zero, mathematics cannot exist And all the basic digits -- one, two, three, four, five, six, seven, eight, nine -- are also indian. Even the terms are sanskrit terms. But everything, the whole of mathematics, can spread if there is zero. If there is no zero you are stuck at nine; then you cannot move ahead.

With ten you start repeating again -- one with zero. Zero itself is the basic source. Mathematics starts in zero and ends in zero. Zero is the beginning and zero is the end, and just in between is the whole play.

Shunyam means zero, so start living as if you are not -- and immediately you will feel a tremendous relief because the burden, the tension, the anxiety of being, simply becomes irrelevant. We are tense because we are trying to be: to be somebody, to be somewhere, to do something. We are carrying a whole load of anxieties but the basic anxiety is how to be. To be or not to be -- that is the question. And if you decide to be you will always remain empty. If you decide not to be, suddenly you are empty, but that emptiness has a fullness of its own. It is profound presence... you can call it God's presence.

But emptiness is not empty and nothing is not just nothing. We call it empty because there is nothing that you can conceive of right now. All that you can conceive of will be annihilated, eliminated. All that you have been and that you know will not be there -- hence we call it emptiness. Something so totally new is going to be there that it is incomprehensible right now. In fact it can never be reduced to any understanding whatsoever. It is always the transcendental. It is always the beyond

So start living in such a way... very relaxed. Carry no tension. The world is already going on without you. When you were not here it was going perfectly well. You will not be here one day and everything will continue so why be worried? These few moments that you have got to be here, enjoy. And nothing depends on you. Once you understand that nothing depends on you there is no point in being anxious. Suddenly there are no roots for anxiety. You have cut it from the very root

So one thing -- start living as a nobody. That's what sannyas is an about

And the second thing start living moment to moment -- because the ego can only project into the future or into the past. The present moment is always egoless. It has never known the ego. The ego has never been able to corrupt it -- it is incorruptible. So just remain true to the moment, whatsoever it is. Just be in it, neither carrying the memories of the past, nor plans for the future... as if this moment is all -- and it is. This moment is all. This moment is eternity. Once you start living moment to moment you will feel the zero arising in you. With great energy the zero will start possessing you.

And the third thing that I would like to say to you -- because this is your day of rebirth.... The third thing: enjoy, celebrate, because that is the only way to know the truth. There have been many mystics who have said that when you attain to truth you will be blissful. I say to you that if you are blissful, only then can you attain to truth. So don't wait for when you attain to truth to be blissful. There is no need to wait, because that is again moving into the future and moving into desire and motivation. I say to you: start being blissful and truth will take care of itself. Whenever it wants to come, it can. Or when it wants to delay, it can. Who bothers?

Joyousness should be the only prayer and celebration is the only sanctity. If a man is happy, I call him a saint, and I don't believe in any other virtue. A miserable person is a sinner. Again all the old religions say that if you sin you will

be miserable. I say to you that if you are miserable, you are a sinner. Drop the misery and the sin disappears.
To be miserable in this beautiful world is to be in sin. To be miserable in such a great celebration that goes on and on from beginningless time to beginningless end, from no beginning to no end, is just to be separate. To be separate is to be in sin. Participate! Participate in the celebration that is going on in the stars, in the rivers, mountains, flowers, animals, man, woman. Become part of this orchestra, and you will become virtuous.
I count happiness as the only virtue. I am a hedonist, and I call misery the only sin.
So these three things.... And soon the shunyam will take possession of you!

[A sannyasin says she wants love.]

Mm, mm.... This is a very complicated question. Everybody wants love and only a few people get love -- and those people are the ones who are not worried about getting it; they give it. The only person who gets love is the one who gives it, and the people who are always wanting love are the people who are very miserly, who never give love. And if you don't give love, it will not be coming to you. It comes only when you give.
So the desire that people should love you is a wrong desire. It is a very frustrating desire: it will make your whole life miserable. The more mature a person is, the more he thinks about how should he love people. That is his problem: how he should become more loving. Naturally to a loving person, love comes -- it is a response, it is a natural response. It is an echo... it has to come. And without your making an effort to love people, it is not going to come. When it doesn't come you become more and more obsessed with it -- that nobody loves you. You are just sitting there waiting for somebody to love you. But why should somebody love you? Just because you desire it?

They are also the same type of people. They are also sitting there and waiting for somebody. They are waiting for [you] to come and love, and [you] is waiting for them to come and love. People are just sitting in their own places and nobody is moving. And for women especially it becomes even more of a problem because for centuries they have waited; they have never taken any initiative. They have missed much, because much of the beauty of love is in the initiating -- when you make an endeavour, when you approach a person, when you make yourself available, when you shower somebody with your love with no idea of return, because who knows whether the other will return it or not? It is a gamble. It is a groping in the dark. One can never be certain. But one trusts life and one gives love.

And when you love, love comes -- there is no other way. Once you are obsessed too much with the idea that you should be loved, that you need love, you are holding a wrong concept. You can go on sitting with that concept -- nobody is going to come to you, because once people become suspicious that you are waiting for love, they become afraid. They will avoid you; they won't come on your path. They will say goodbye from far away. At the most they will say hello and escape because they become intuitively aware that somebody is there ready to exploit them. Your desire to be loved appears to the other person as an exploitation. The other becomes afraid because he sees that you are going to use him as a means. He starts feeling that he is going to become a victim.

So people who are asking that they should be loved are never loved. At the most people can show sympathy to you, and sympathy is very ugly. Who wants sympathy? Sympathy is for those who have failed completely in love. Those who have no hope now -- only they settle with sympathy; at least something is good. But I don't see that there is any need for you to settle for sympathy.

My suggestion is that you change your desire. Rather than your needing love, start thinking in terms of wanting to love -- and see the difference. Immediately there will be a radical

change. Just change these words, focus on this new idea -- 'I want to love people' -- then who is preventing you? You can go on loving as many people as you want. In fact so many people are hungry for love; everybody is hungry for love. Have you seen people who are not? Rarely. Otherwise everybody is hungry, everybody has an appetite for love, and nobody feels that enough has happened to him.
So change your desire, otherwise you will be in misery. And right now it is just the beginning of your life. If you were old enough and far gone, I would not have suggested.... I would have sympathised with you. I would have said, 'I love you, [you]. I am deeply in love with you.' I would have said that if you were old and far gone. But I will not sympathise, because the fire is still there. You can light it... it can become a great flame! But you are asking a wrong question.

[She answers: Maybe I put it the wrong way. I didn't mean that.]

No! Even if you had put it another way you would have meant this -- because I have been watching you. It is not a question of how you put it I never bother about how you put it. In fact I never bother about what your question is. I go on saying what I know is the question.
I have been watching you from the very beginning, and I was going to tell you some day or other. Today is the right time -- you have got the question. Everybody thinks that way, [you], and that's the misery of life. If you think in terms of needing love, that means that you are saying that you are needed; you are in deep need of being needed. You already accept that you are worthy and people have to love you -- and if they are not loving, they are responsible. Why are they not loving such a beautiful girl, such a worthy person?
It is not a question of your worth -- everybody is worthy -- but the approach is wrong. For a few days try to look from the other side at what I am saying. Start loving people -- take the risk. Start sharing with people. Find people, and

don't be bothered much about whether they are worthy or not, because that will be your deep-rooted idea: 'How can I love unless there is some absolutely perfect person?' But perfect persons never happen; they don't exist. So you will have to love imperfect people. And if you love an imperfect person, even in your imperfect love relationship, perfection starts arising. You make a person perfect by loving him. Nobody is perfect -- perfection comes out of love. So love! Start loving!

Even if sometimes you make a mistake and err, if you fall into a relationship with somebody and you repent later on, there is nothing wrong. Get out of it -- it is never too late. But just don't go on sitting there waiting for Godot. Start taking the initiative. Much is the possibility... much love will happen to you, much love will come to you, but I cannot guarantee it.

I can guarantee one thing, that if you love you will never be miserable. Happiness comes to people who love, unhappiness to people who don't love. And I have come across cases when a person was in deep search for somebody to love, and waiting and waiting, and then somebody happened but by that time the person who was simply waiting and never took any initiative, had become cold, closed.

So even when the lover is there you remain closed. He can go on knocking on the door, and you have forgotten how to open the door. There are many people who are locked inside their own beings and cannot get out and cannot allow anybody to come in... imprisoned.

Love -- that will help you to come out. Allow people to go in, and the other remains open. Start loving. And your illness may be nothing. It may be just that you go on gathering love energy and then it is too much and you cannot contain it; then it becomes nauseous. It can happen in meditation. If a person has not been sharing his love energy, nausea can happen in meditation. The stomach can get disturbed very deeply, because meditation immediately hits on love energy.

The whole work is on love energy. So dance, sing, join the music group, and start moving -- don't go on sitting.
Have you read this Samuel Beckett's play, 'Waiting For Godot'? No? Two vagabonds, two hobos, are just sitting and waiting for Godot. They don't know exactly who this Godot is, but what to do? If you have nothing to do, you have to wait for somebody, for something, for the future, so they go on waiting.
One asks the other, 'When is he coming?' And the other says, 'I hope he is coming today' -- and he never comes. Again and again they become very frustrated and one says, 'Let us leave now.' The other says, 'Yes, let us leave now' -- but they never leave. They simply sit there; they don't go anywhere. They say, 'Let us wait one more day. Maybe tomorrow he is coming.'
Somebody asked Samuel Beckett, 'Who is this Godot?' He said, 'If I had known him, I would have written it in the play itself I don't know! '
Don't wait for Godots. People are very shy -- search for them, seek them. And it is good to seek and search and explore. It is very good to find and discover a person rather than just sitting there. And if sometimes somebody comes to you, you will always find that he is a wrong person, because only a wrong person can come to somebody who has never gone to search for anybody and is just sitting. You follow me? Try to become more active, and plunge in headlong. There is nothing to save.
In my home town where I lived for many days there is a church, and there is a big sign, 'Jesus saves'. One day I was passing and I looked at it and saw that somebody had written something below it So I went closer and just underneath, 'Jesus saves', somebody had written 'but not like my wife' !
There is nothing to save. Be a spendthrift. God is very extravagant. Mm? -- you can see how extravagant. One star would have done -- but millions of stars. One type of tree would have been enough to make the earth green -- but millions of types, millions of trees. One animal would have

been enough, but millions of species. God is extravagant. He is not a miser.
Be extravagant in your love, and you will never be unhappy. Start exploring right from this moment, and when you have explored a few people, tell me, mm? (she grins) Right?! After darshan immediately start looking... maybe somebody is here. One never knows -- people are hiding behind masks!

[A sannyasin said that he had become conscious of the activity of his mind which seemed to have increased. Previously he had been with the Hare Krishna movement Sri Aurobindo's teachings. Now he said he felt thoroughly confused.
He then tells Osho he likes the dancing meditation best. Osho checks his energy.]

Good.... Dancing is going to be your way; singing is going to be your way, and devotion -- not knowledge. You are a heart person. Knowledge will only confuse you. The mind is not the trouble. Your problem is not how to know more; your problem is how to love more, how to feel more. So anything that helps your heart to flower is good. Join the music group and dance with complete abandon. And while dancing, be prayerful... Let dance be your prayer. It is an offering to the feet of the divine. Sing -- whatsoever you want to; that is not the point. The words are not the point, but while singing, be lost.
I can understand from where your problem is arising. There are two types of meditations here. One type is meant for the devotional, for one whose path is going to be surrender. Another type is meant for the person whose path is going to be of effort, will. And you have to do both meditations here; then only is it possible to feel exactly the direction in which your destiny will be. So drop all meditations that need effort now. Do anything that you can do effortlessly, in a very graceful way, soft -- not violent, not aggressive, but very passive, feminine, and suddenly your problems will start

disappearing or your energy will start falling in tune and you will be together.

In fact your first approach was intuitively right. The movement in which you became involved was not right but your intuitive understanding was absolutely right. You became part of the Hare Krishna movement; that was very intuitively right. You were moving in a right direction. It was a hunch. Of course the movement is not right. It has lost all spontaneity; it is just a dead routine, a dull routine. It has lost all intelligence and it is very orthodox. In fact a devotee can never be orthodox.

The heart has never been known to be orthodox. It is only the mind that can be orthodox, traditional. The heart is always rebellious. Rebellion is in the very beat of the heart. Rebellion is its climate. A devotee can never be part of a tradition, can never be part of such a foolish movement as Hare Krishna. It is absolutely stupid. But there are many stupid people in the world -- they also need something. But your intuitive understanding was right in your moving towards it. We never move towards something without any reason.

Because you got frustrated there, because you could not feel at home, because you could not attain that for which you were seeking, you moved to the opposite direction. That too is logical. When you go to the south and you don't find your home there, you start moving north. If you go to the East and you don't find peace, silence, bliss, you start moving to the West, because the mind thinks in polar opposites. If devotion is not for you, then you start moving in a totally diametrically opposite dimension.

Sri Aurobindo is a great scholar, a great man of knowledge, but not a seer. A really great scholar, a great philosopher, very erudite, very subtle, but not a man of real understanding, not a man of an enlightened understanding. So he can pour much knowledge into you -- concepts, theories, dogmas -- and he can convince you. He is very argumentative and his argument is very subtle. Particularly for the western mind he has a very great appeal, because he

himself was brought up in the West; his whole training was western. From the very childhood he was brought up and educated in the West. His understanding of the East is not so deep as his understanding of the West. So he comes with a western mind and pours his western training into the eastern concepts. When his western mind starts working on the eastern concepts, he spins and weaves beautiful theories -- verbose, hegelian-type, very long, one can be lost in them. It is very difficult even to read one page. You will lose contact with what he was saying in the beginning because one sentence can go on and on for one page, with clauses and sub-clauses; very dialectical, very rational -- but just intellectual.

You moved from the Hare Krishna movement to Sri Aurobindo -- it was a very logical movement But now you have come to a man who will confuse you -- and that too is natural. Both those standpoints are very clear. Prabhupad is very clear because there is nothing to be clear about. He has very childish concepts -- primary, just ABC; nothing much to it It is meant to be for juveniles, retarded persons. You got fed up there. You were not meant to be in that movement; you are more intelligent than that. Then you moved to the opposite direction, to one of the greatest giants of intellect -- Sri Aurobindo. He is just the polar opposite of Prabhupad. If Prabhupad is just a primary teacher or kindergarten teacher, Aurobindo is a professor of a university. But that too could not help you, because you are not in search of intellectual systems. Your search is really profound and of the heart.

Now you are facing a man who belongs to no tradition. You are facing a man who belongs to no particular path. In fact I have no philosophy, no ideology. I am absolutely open. I see into you, and whatsoever is good for you, I say. I don't bother whether it goes against my own assertions or not I am absolutely concerned with you and your welfare. I may not say the same thing to somebody else because his needs may be different.

So when people come to me for the first time they are bound to become confused because I'm vast. I move with ease on all the paths and all the possibilities of human consciousness; with all the facilities I work. And I go on devising things -- whatsoever is needed. But my whole standpoint is that the man, the seeker, is important -- no other thing is important. I have no fixed ideologies to give to you; I have no structure. I will not force you into any structure, to fit with any structure. I simply listen to you, to your heart, and I create a structure for you. And in fact each individual needs something uniquely for himself. No system can be of any help.
So in the beginning a person is bound to be very much confused with me, but that's a good sign. If you are confused, that means that I have started working on you. That means that I will have to sort things out now. And you will have to cooperate with me so that things can be sorted out.
This is my suggestion: start moving into dance, music, more and more, and forget about the mind. Start feeling more and more. Sit by the trees and feel for them. Sometimes cry, sometimes laugh... sometimes shake hands with a tree, hug the tree, embrace the tree. Go to the river, be with the river, with people, but one thing -- feel. Thinking has not to be used too much. Put the mind aside.

[The sannyasin said he would like to go to Goa for a few days as funds were too low for more groups.]

Good. In Goa we have a small centre, so go there and meet sannyasins. And Goa is perfectly good for you. Dance on the beach; sing on the beach. Be madly in love with nature and enjoy. Don' t take this seeking too seriously. Be more playful! Swim... and swimming is prayer. Lie down on the beach and take a good sunbath, and that is prayer. Gossip with friends and enjoy, and that is prayer.
Prayer is not a particular thing to be done. It is a quality to be brought to every ordinary activity that one is doing. A

man of prayer can touch anything and that thing becomes sacred, holy. Good, Murti.

[A sannyasin says: I just think I feel so blocked -- not particularly towards anyone. I haven't been able to relate to anyone.]

For a few days, forget about awareness. Drop the whole idea of awareness. For a few days simply get more and more involved, lost. If you are dancing just be the dance; no need to watch it. You have done a wrong sort of watching, so if you start watching there is every possibility that you will continue the wrong sort of watching. What you have been thinking is watching is not watching. It is self-consciousness -- it is not consciousness. The emphasis is more on the self, not on consciousness. Self-consciousness is a disease. Consciousness is a totally different thing. In consciousness there is no self.

So you have got into a wrong pattern. Before I can start a new way of awareness, for a few days completely forget about it, have nothing to do with it. For a few days be completely lost; that will help. Dance and abandon yourself in it. Be a drunkard and whirl and whirl and go into it. Lose all self-consciousness in it. One day you will suddenly see the difference. . . that all self-consciousness has gone -- even the dancer is not there, there is only dancing -- but still there is a subtle transcendental awareness which has no tension in it. It is simply there with no effort. Not that you are managing it, manipulating it -- it is simply there in spite of you. That glimpse will help you to know what right awareness is, and then things will be simple for you. So right now stop being aware. That is making you serious.

And the second thing: people expect too much. People who expect heaven always fall into hell -- that is the law. Expect heaven and hell is certain. Don't expect heaven and there will never be any hell. You must be expecting too much out of sannyas, out of meditation, out of this and that. That expectation creates frustration, so drop that expectation.

There is nothing to be gained. One has to learn only one thing -- that there is nothing to be gained, that life is not goal-oriented, that life is just sheer delight Enjoy sannyas. Don't make it a means towards some end -- that you have to attain something and it is not happening. Then you have corrupted sannyas. You have misunderstood it.

When I make you sannyasins, I am declaring that you are perfect from this moment. Now there is no need for you to become perfect -- you are perfect! Start enjoying your perfection. Do you see the difference?

When you get initiated somewhere else they say, 'Now you start the work. Now much work has to be done. You have to grow and develop, and this and that and become virtuous and moral. You have to become a holy saint, and there are millions of steps and many lives will be taken.' Then you start on the long journey. Your mind will feel very happy because step by step, slowly, slowly, you will see that something is happening -- at least if not today, then tomorrow it will be happening.

With me it is totally different. When I initiate you it is a declaration that you are perfect Now the work is finished -- enjoy! It is very difficult to accept it. I am saying that you are perfect at this moment Sannyas is a declaration that you are ready to enjoy from this moment. Relax and enjoy!

I teach you enjoyment. I don't teach you the achieving mind. That achieving mind is the disease. Ambition is the root cause of all disease. I don't make you ambitious -- I simply say that there is no need to be ambitious because all that you need is already given; God has already provided it. By your very birth you are a god or goddess. You have just to claim it and it is yours -- just for the asking.

Have you not heard Jesus' saying, 'Ask, and it shall be given to you'? Between the asking and the giving there is no work. He simply says, 'Ask and it shall be given to you. Knock, and the doors shall be opened unto you.' Between the knocking and the opening of the door there is no work; you knock and the doors are open.

I give you everything that you always needed -- and without any work! That is my whole effort here -- to make you aware that nothing is needed; all is already provided. God is the infinite provider. For every possibility, for every probable situation, He has already managed. Whatsoever you will ever need, is always with you -- just ask. Sannyas is an asking, a knocking on the door.
But I can understand your problem -- it is a problem of the majority. When people take sannyas they think they will attain something by taking it. By taking sannyas you are dropping the achieving mind, and you are saying, 'Enough is enough! We have tried enough. Now we drop all that nonsense. Now we will dance and sing and rejoice and praise God's beauty, and God's grandeur and His blessings. '
From this moment, try this. I don't see that there is any problem.

God Is Not For Sale
Chapter #11

22 October 1976 pm in Chuang Tzu Auditorium

[A sannyasin says he has always had trouble with relationships, including the present one with his girlfriend.]

Mm, mm. A relationship is always a problem because the other becomes the mirror and the presence of the other help you to see your own face in many ways. And the same happens to the other -- you become the mirror. Nobody wants to know his real face. That's why down the centuries people have been escaping to the monastery. These are the cowards! They are avoiding relationship, because in a relationship they are reflected as they are. Alone, they can think of themselves whatsoever they want to think; they can

create any image about themselves. So the first problem with relationship is that relationship reflects you and you reflect the other person. And your totality comes up -- you are not just the surface.

The deeper you get involved in your relationship, the deeper feelings it will bring up. If you are really into a relationship it will shatter you. All your images will be shattered. All your faces will be tom. All your masks will start dropping. And whenever this happens the person starts to take revenge on the other. That's why [your girlfriend] goes on saying no. Behind her no there is yes. In fact, she wants to say yes -- that's why she says no -- but she is afraid of her own totality.

People have cleared a little ground of their being and they try to live comfortably there. Mm? -- the whole is like a vast canvas. They don't even want to remember. And whenever you are in love your deepest feeling is stirred. With that feeling all other feelings are stirred. Love is almost like a backbone to the feeling body. If your backbone is taken out you will be spineless . . . just a heap, a blob. Your spine holds you together. Exactly in the same way the feeling body is held together by the spine of love. If you are not in love you can control your anger very easily. In fact, if you are not in love at all there will not be any opportunities to be angry. You can control your sadness very easily if you are not in love. You can manage your life very conveniently; that's what is being done in monasteries.

The so-called saints are nothing but people who have come to know one thing about themselves: that if they love, all chaos comes into being. If they don't love the whole chaos disappears. It is a very cheap way to become peaceful. But this peace I don't teach because this peace is the peace of death. I teach you living peace. I would like you to pass through the chaos and transcend it -- rather than escaping from it. Escaping is not going to really change you. You have to pass through these situations.

[Your girlfriend] is almost crazy. She can drive you crazy! But that is the beauty of this relationship: if you go with her,

either you will go insane or you will attain to real sanity. Both are worth it, because to be just lukewarm and sane is meaningless. If you fall in love, you also fall in anger, you also fall in hate, you also fall in jealousy, you also fall in possessiveness; you fall in a thousand and one things. Love is simply a door. With love you open Pandora's box. You know the story of what happened when Pandora's box was opened? Everything started coming out of it. The box was closed; only one thing remained in and that was hope.... A beautiful story. So when you love somebody everything comes up. Only hope remains deep down. If you can hope, there is no need to be afraid. If hope also disappears there is no point in relationship. Then get out of it. But again you will have to get into some relationship. Unless a person has come to know his total being he will again and again go into a relationship. Going into a relationship is just a way to find your soul. to find who you are. I think [your girlfriend] is perfect. Don't drop out of it easily -- struggle.

[The sannyasin asks: What about when I'm attracted to other women? It makes for such a fight.]

It will be, it will be a trouble . . . it will be a trouble. One woman is enough trouble! If you are attracted to too many women, you invite trouble. Then accept it, and enjoy it. You are inviting it.
My feeling is this, that if you can stay with one woman for a little longer period, it will be more helpful. Otherwise the chaos will be too much and you may not be able to manage it. I'm not saying to be with one woman for your whole life -- I'm not saying that. If it happens, good. If it doesn't happen, there is no need to feel any guilt. But to be moving with many women at one time is bound to create much trouble. And it is useless. It will make you very very anxious, full of anxieties, tensions, because each woman helps to bring out something in you which no other woman

can do. Each single woman arouses in you a different quality, a different facet. She reflects a different face of you. That's why there is so much attraction for other women also. One wants to know one's many faces, the many varieties of one's being. But then those faces will be too much and you will not be able to cope with it.

First get settled with one woman and let one woman reveal whatsoever she can reveal to you. You help her also so that much can be revealed to her in her being.

If you are moving with too many women you will never go deep with one woman. The relationship will remain superficial and you will start becoming split inside your being. One part will love one woman and another part will love another woman. You never love two women with the same part -- no. It is almost exactly like the mind. If you do mathematics, you do it from one centre. If you do poetry, you do it from another centre. If you become angry, you become angry from another centre. If you play on a guitar, you function from another centre.

The mind has many centres, specialised centres -- and the same happens between.... One woman will play on a particular centre, another woman will play on another centre. And it is so with man. Each is so unique it has to be so. So it is as if you allow many women to be around you and they all go on playing on different parts of your being. These different parts will start falling apart because there will be no unity. I will not suggest that you do that.

You move with one woman -- with whomsoever you choose. Before choosing, think, meditate, feel. Once you have chosen, at least for a longer period remain with one woman and forget about other women so that the relationship can go deeper. Otherwise it will be spread too thin and you will never become intimate, deeply intimate. And the most beautiful experiences happen only when the relationship becomes tremendously intimate . . . when two persons are so close that there is no privacy . . . when two persons are so close that trust is infinite. If your woman can still doubt you, she will not allow you to penetrate her deepest core of

being. If you still doubt your woman, how can you allow her your whole mystery? -- that's not possible. And if you go on moving with so many women, nobody will trust you.
So at the most you can have some sexual variety -- which is really meaningless; it does not make much sense. In the darkness of the night all women are alike and all men are alike. As far as sex is concerned there is not much difference; all bodies are alike. The difference arises as you go deeper; on the surface there is not much difference. Then you start feeling different nuances of personalities. Love is really different. One person loves in his own way. And prayer is absolutely different for each person; it is absolutely unique. Nobody can pray the way I pray. Nobody has ever prayed, and nobody will ever pray that way.
So my suggestion is, choose one -- [your girlfriend] or anybody. And problems are going to be there, so face the problems. Love is not cheap, and it is good that it is not cheap. The modern man is trying to make it very cheap; the modern man wants to make it at no cost. But then it will not give you much; maybe physical release but nothing compared to that which was possible. The possible is always the hard way. [Your girlfriend] can be a good challenge. Take it as a challenge that she says no. Sometimes she says yes, sometimes she says no -- take it as a challenge. Love her so deeply that she has to say yes. And for a few months forget that any other woman exists. Let [her] be the only woman in the world, and then you will see that you are getting into it, deeper, more in tune, and one day suddenly it happens when two hearts meet in absolute trust, with no shadow of doubt, you have tasted for the first time what love is.
Otherwise as I see it, millions of people die without knowing anything about love. They may have lived with many women, many men; they may have children, families; they may have a so-called good family life -- but they have not known love. Once you know love, your whole being becomes aflame with new light, a new elegance, a new grace. You walk on earth like a God -- so at ease, so at home. But the

way is that the intimacy should begin with one woman. So never two women at one time. Try it! Good!

[A sannyasin says: I always forget what I want to say every time I'm here!]

Mm. It happens . . . it is natural. When you are with me you are in my light. Then you are not walking in the dark. When you have gone away from me, you are in your darkness -- my light is no more.

It is as if two travellers are moving in a dark night -- one has a lamp, the other simply walks. The light is on the road, and there comes a point where they depart. The man who has a lamp says, 'Now I have to go south,' and the one who has no lamp says, 'I have to go north.' Then suddenly he is in darkness. He may have completely forgotten that there is darkness because light was always available.

So you have to learn how to kindle your own light When you are with me, of course things seem simple, because they are simple! When you are with me problems simply dissolve, because I have no problems. Just sitting, listening to me, you start rising higher and higher in your consciousness. From that point, all the problems that you may have brought here seem to be absurd, pointless. They are left far be-hind. They belong to the valley, and you are moving towards the peak, and the sunrise is there. But when you are gone, again, by and by, you relapse into your being -- again the valley, again the darkness. Again the problems are there all jumping around you, crowding you, closing in on you from everywhere.

So when you are here with me you have to learn one thing: that problems are never solved; one has only to rise higher in consciousness.

If a child has a certain problem at the age of seven, it cannot be solved really. When he becomes eight years old, one year has passed -- the problem disappears. When he becomes twenty years old, all the problems of the childhood simply disappear -- not that they have been solved; he has

gone beyond them. When he is young, he has different problems. When he becomes old those problems disappear, become irrelevant. He cannot even remember that they were there.

No problem is ever solved. The only way to solve it is to go to a higher state of consciousness. So rather than getting obsessed with a problem and enquiring about how to solve it, put your whole energy into raising your consciousness. Become more alert and more aware. Here with me you start vibrating with my awareness. You simply forget your old habit. You start laughing with me. But back in your old pattern again the problems are there, and all that has happened while you were here with me looks like a dream; it is no more real.

So don't listen to what I say. Rather try to understand from where I am saying it, where I am standing and where you are being pulled by my presence, what peace starts happening to you when you are here. Listen to that! What I am saying is not to be bothered about much.

One sufi mystic, Byazid, used to say to his disciples, 'If you don't do what I tell you to do, don't be worried about it. But always do what I do.' You follow? He used to say, 'There is no need to pay too much attention to my words. You will not be betraying your master if you don't follow what he says. But you will be betraying him if you don't follow what he is.'

So while sitting here with me you can do two things. One -- you can just listen to my words and try to follow them. Then you have left the essential and chosen the non-essential. Try to feel the vibe that comes to you while you are in my presence, the peace that descends in you, the presence of being that is suddenly illuminated in you, the breeze that passes through your being. Feel it -- that is me! That is my real message.

And carry it more and more within your being. When I am not there try to fall into that tune again. Sitting alone in your room remember me and try to fall in tune with me. And sooner or later you will become capable -- because it is not a question of distance. If it can happen here while you are

sitting three feet away, it can happen when you are three miles away; it can happen when you are three thousand miles. It is only a question of getting the knack of it And that is the real point to be understood; everything else is just an excuse.
So when you go from here today just try to carry that grace that has happened to you. Hold it . . . remember it. You will feel it is very elusive. If you forget for a moment, it is gone. Remember -- still on the road, remember it. Hold it again. Catch hold of it then move. Move slowly so you don't forget it. Tonight you will be able to take it home. Walk as a pregnant woman walks. A child is there and she has to be very careful; she cannot slip and fall. And it is not only a question of her own body -- another being is there, and very fragile.
When you are here with me you become pregnant with my presence. Take it very slowly, carefully. Handle it with care. And tonight you will be able to carry at least a little part of it Then go home and sit and again revive it; again relive it -- again it will be there. And once you have learned how to relive it, then try to be more and more in it. And problems will simply disappear. They are never solved -- one out-grows them. It is a question of growing. Good!

[A flute player in the ashram's music group says: I have no inclination at all to be in the music group. I don't want to play. It hasn't happened at all recently. I've just not been going . . . I've not been pulled to go.]

Mm, mm. No, you will feel the pull. There is a certain block in you. You are a solo player -- you like to play your flute alone. There is a beauty in solo playing. And when there is a group it is a totally different experience. The solo players feel difficulties because they have to adjust to other people. They don't have as much freedom as they have when they are alone playing on their instrument
There are cases on record where solo players even have thrown their instruments because that too was a

disturbance. You have to adjust to the flute -- then too your freedom is curtailed. You cannot be absolutely free; the flute is a limitation. Then by and by one goes on receding into oneself. But I would like you to play alone and to play with the group also. That will give you more richness.
And one should be capable of adjusting with people. It is not only a question of music; it is deeper than that Mm? -- otherwise you will become a monk. By and by that sets the trend in a certain direction. Then you will not want to mix with people, because whenever you mix with people you have to compromise. Alone you are absolutely free. Then by and by you will start receding from relationships, because that too is a compromise. One feels responsible for the other, one has to consider the other, and it is not always according to you. It is not always the way you would like it to be. Sometimes you have to go against your will: because the other is going, you have to go.
So it is not only a question of music -- it is a question of your whole life. And I never help anybody to become a nun or a monk. My whole effort here is that you should be capable of going to the interior-most core of your being, and also capable in that same way to reach to others, to their very core of being. One should be capable of swinging from one polarity to the other; then one is richer, more complete, more whole.
You are not alone -- you cannot be here in the world alone; you could not have been born. Two persons were ready to play on each other's body -- the music of their love, sharing their energy, and you entered into the world out of that meeting. And one is absolutely part of the whole. Sometimes you play on the flute absolutely alone -- one needs freedom -- but one needs love also.
Freedom alone without love is desert-like, barren, futile. Of course the desert also has a beauty of its own but just a desert is too monotonous. Love gives you more greenery, more colour. Relationship brings more colour to life. So sometimes move into a desert, be a desert dweller. Sing your solo song -- not for anybody, because there is nobody

to even listen to it. When you are playing for somebody to listen, again there is a limitation. You have to listen to the listener; you have to compromise with the audience. So sometimes be a desert dweller -- just alone, absolutely alone, singing for yourself, playing for yourself, dancing for yourself, so you can be totally free. But what will you do with freedom? One day when you have attained it, come back, mix with people and share it.
So this should be the way: the garden of relationship and the desert of meditation; both should go together. I would like you to continue when you come back (from Goa). There you play alone and then you can continue. And start enjoying it. It will break a certain block in you. You will be freed from your subtle ego. And that subtle ego is like a very silent but nagging noise inside. It will never allow you to be really in your music totally. Nothing is wrong -- so many people are playing; mix with them. That too is a training, a discipline. You have to be continuously alert to watch your step. You should not lag behind; you should not jump ahead. An orchestra is a training, a great training in dropping the ego.

GOD IS NOT FOR SALE
Chapter #12

23 October 1976 pm in Chuang Tzu Auditorium

[A sannyasin with a small child says that her husband has sent her away. He loves her but cannot live with her any more: He wants his silence, and the child and I are too much of a disturbance, I think.]

No, no, those are simply excuses. If you love, you accept everything that comes out of it. You love the child and you

love the child's crying too; it is no more distracting. Love makes everything acceptable. But if love is missing, everything is a problem. If you can love a woman, she can never hinder you on the path of spirituality because love is always a good help and spirituality is not at all opposed to love. He must have some wrong notions in his mind.

[She says: I really feel that I cannot love as deeply as it should be. Maybe I'm afraid of love -- I don't know.]

That 'should' is poisoning your love. You think you don't love as you should love. That 'should' is a very poisoning thing. Never have any 'should' because that becomes a condemnation.
When you have some ideal of how love should be, if you fall short of it.... And you will always fall short of the ideal because the ideal is just utopia, imagination; it has nothing to do with reality. In fact the ideal is always unreal -- that's why it is ideal. It does not happen in the nature of things. It is a wish, a hope, but it is never fulfilled. And once you have a certain idea that it should be like that, you will always feel as if you are falling short and there will always be a condemnation arising and self-hatred. Then you are in a conflict.
The conflict is not created by the way you love him. You love him the way you can. The conflict arises out of a should. Drop that should completely.

[She explains: Yes, but this should doesn't come from my part; it comes from him. He always says to me, 'You don 't love me as I would be loved' -- or something like that.]

No -- just accept that this is the only way that you can love. You need not accept that ideal of his.
True love never believes in ideals and the idealist is never a lover. True love is based on the reality; it is very down to earth. It knows that there are flaws in human beings -- no human being is perfect -- so how can love be perfect? Your

love is bound to have all the imperfections that you have. All your limitations are bound to shadow your love. You have many flaws; everybody has flaws. If you don't accept those flaws you are living in an ivory tower, and because of that you will always feel that you are not as you should be. If you love, you simply love the way you can -- there is no other way. So the first thing to learn while you are here is to start accepting yourself and never be deceived by anybody else's ideals.

If somebody says that you should be like that, you can immediately understand that he is trying to create a trouble in your life. Prevent it then and there! Don't allow it to corrupt you. Just say, 'This is the way I am. Either you love me or you don't love me.' Never hide your faults and never try to pretend the ideal. That destroys everything. Be real. In a real person there is anger, in a real person there is sadness, in a real person there is unhappiness. The real person has bad moods, good moods. The real person has many changing climates.

In Japan, in zen monasteries they don't have trees. They make rock gardens. The reason why they developed the rock garden is because the rock garden never changes. It remains the same; no climate affects it Trees change with every mood of the climate. Sometimes it is raining and they are very happy. They become very bushy and they bring great greenery. Sometimes it is summer and they don't feel good. Reluctantly they exist and complaint is written large on their faces. They go on complaining to the sky, 'This is not good and we don't like it at all.' Sometimes the leaves are falling -- it is fall -- and the trees are sad. Sometimes it is spring and the trees are dancing and become very poetic. To avoid these climates in zen monasteries they developed the rock garden. It remains unaffected by the climate. It has no moods... it is a dead thing.

Man has always tried to become something like a rock -- permanent. But the more permanent you become, the less alive you are. An alive person is continuously changing. There are moments of happiness -- one has to share those -

- and there are moments of sadness also. Love is bigger, vast... can contain all contradictions.
So the first thing: just learn to be true. If he has ideals that is his problem; that has nothing to do with you. Simply assert your reality. If he remains with you, good; if he does not remain with you, that too is good. But you need not manage yourself according to his ideals. If you try to, you will become unreal. When you become unreal your love becomes unreal. It is a vicious circle. Then he feels that you don' t love him. Do you see the point?
He says that you don't love him so you try to pretend -- and pretensions cannot be satisfying. Then he feels even more that you don't love him so he brings a bigger ideal, a bigger should. You try more -- you become more unloving because you become more unreal.
Just tell him, 'This is my reality and I have decided to be real. I will not pretend and I Will not be a hypocrite. If you choose to be with me you choose a contradictory being. Sometimes I will be angry and sometimes unhappy and sometimes happy. Choose me totally; don't choose me in parts. I am all that I am and I am going to remain this way.'
This is what you need to learn -- and suddenly you will see that your relationship is changing, because when you become real your love becomes real. Then it is his problem. He is obsessed with ideals, spirituality, this and that. They will all disappear, because my sannyasin cannot remain with ideals for too long. My whole approach is non-idealistic. It is a realistic approach, empirical, down to earth.
So here just enjoy, dance -- and be real!

Deva means divine and neelama means sapphire -- a divine sapphire, a divine blue diamond. I would like you to concentrate more on the colour blue -- the blue of the sky, the blue of the river. Whenever you have some view of something blue, just sit silently and look into the blue of it and you will feel a very deep tuning with it. A great silence will descend on you whenever you meditate on the colour blue.

Blue is one of the most spiritual colours because it is the colour of silence, stillness. It is the colour of tranquillity, rest, relaxation. So whenever you are really relaxed, inside, you will suddenly feel a blue luminosity. And if you can feel a blue luminosity you will immediately feel relaxed. It works both ways.

[She asks: What about the colour green?]

Green is also good, but not for you. It depends.... Green is also a colour of peace, but for different persons. It depends on where one's energy is, what colour one falls into. All colours are beautiful but it depends on the person -- it is not a question of the colour.
Green is very good but for you blue is going to be the helpful colour. It will function like a companion on the way. Good.

[A sannyasin says: Life's very intense at the moment. I spend a lot of time at the ashram and I feel a lot more in my heart.]

Mm mm, it is a good sign. Something is happening -- only then one gets mixed, confused, otherwise not. If you just go on living the way you have always lived you have a clarity -- not the clarity that I talk about, but you have a certain clarity. The old habits, the same pattern -- you go on following them; you move smoothly. When you come in contact with a person like me and if the contact really happens, you will feel confused and mixed up, because the new will start happening and the old is there. You will be hesitating, wavering as to whether to continue with the old or take a jump into the new. Everything will become a chaos... that's a good sign.
Jesus is reported to have said, 'I don't bring peace to you -- I bring conflict. I don't bring peace to you -- I bring a sword.' Christians have been in a difficulty to explain that because Jesus saying that he brings not peace but war looks just... not right! 'I bring a sword,' he is saying. 'I am here to

destroy you -- to destroy all your peace and to create a great conflict in you, to create a great chaos.' And that can only be done by a living master.
Now if you follow Christ and you are a Christian, he cannot bring conflict to you. In fact you will gain much consolation from him. You will feel more peaceful with him; and then the whole point is lost.
I also bring conflict to you. When you are with me there is bound to be a great divide in you one day or other -- your past and your future completely falling apart. If you go with your past, you miss me. That too you cannot do. If you go with me, you will miss your past. That too seems to be very risky, because that's all you have. Your past is all that you possess. If you go with me, if you choose to go with me, you become a beggar. You become poor in spirit because your past becomes meaningless, irrelevant. Your past drops. Then you don't know who you are because you can only know through the past. You don't know what your identity is because your identity comes through the past. You don't know then whether you are a Christian or a Hindu or a Mohammedan.

That's my whole effort -- to help you to come to such a critical point where you have to decide either for the future and gamble with the whole past, or to completely close off the future and move with the comfort and convenience of the past.
That's why you are feeling mixed up. So don't feel in a hurry to settle things. Allow this confusion to go to the very roots of your being so that you are divided clear-cut into two parts. In the beginning it wiO feel almost as if you are becoming schizophrenic, becoming split, but this split is needed.
Once you have decided to get out of the past the confusion will disappear and there will come the clarity that I call clarity. A clarity not because you are efficient in your doings, a clarity not because the path is familiar, a clarity not because you have certain skilful mechanisms -- a clarity

because now you don't have any mind so there is nothing to cloud you -- just a tremendous openness... immeasurable. That clarity is not really yours. When you are not, that clarity is. That clarity comes only when you have disappeared completely. You are the hindrance. The clarity can come any moment. The moment you decide that you are ready to disappear, the moment you decide to drop fighting, the moment you surrender, the clarity will be yours.

But don't be in a hurry. I'm not saying to do it. I'm not saying that -- because you can do it in a hurry and then again and again you will go back. Only when the fruit is ripe is it good for it to fall and disappear into the earth -- but only when it is ripe. An unripe fruit is not good; it is not good for it to fall.

So simply wait, watch. Let the confusion be there. Don't try to sort things out, don't try to figure things out, because whatsoever you do is not going to help now. Simply watch. This is a great parting of the ways. The way you have walked up to now is no more going to be your way in the future. You have come to a crossroads. A great decision, a moment of decision is bound to create much turmoil. So simply watch. There is no need to do anything now.

One meditation you can start every night before you go to sleep.... Just sit in your bed -- sit in a relaxed way -- and close your eyes. Feel the body relaxing.... If the body starts leaning forwards, allow it; it may lean forward. It may like to take a womb posture -- just as when a child is in the mother's womb. If you feel like that, just move into the womb posture: become a small child in the mother's womb. Then just listen to your breathing, nothing else. Just listen to it -- the breathing going in, the breathing going out; the breathing going in, the breathing going out. I' m not saying to say it -- just feel it going in; when it is going out, feel it going out.

Just feel it, and in that feeling you will feel tremendous silence and clarity arising.

This is just for ten to twenty minutes -- minimum ten, maximum twenty -- then go to sleep, mm? And tell me after fifteen days.
Just let things happen as if you are not the doer. For fifteen days become completely dead. That will be a very necessary thing for the fruit to ripen and to fall on its own accord.

[The sannyasin queries: But when you say, 'dead'.... I do various things about the ashram . . .]

No, do them! That's not the question. Don't make effort to help or do anything about this confusion. I' m not saying don't eat, don't take a bath -- I'm not saying that. Whatsoever you are doing, do. Just don't do anything about this confusion. About this confusion, just be dead, mm? Good.

GOD IS NOT FOR SALE
Chapter #13

24 October 1976 pm in Chuang Tzu Auditorium

[A newly arrived sannyasin says: I have been able to start witnessing myself. I don't know if it's really witnessing but it feels as if it's something like that.]

Very good! That's the only barrier -- the subtle ego. It comes everywhere and it is so subtle that unless you are very very aware of it, it will go on deceiving you. It can take many garbs. It can play many games; it is very inventive. It can even become humbleness, it can become simplicity, it can become sannyas. So only watchfulness is the key.
A few things to be remembered: don't condemn it, otherwise your watchfulness will be corrupted. Once you condemn a

thing you have become afraid of it. Once you have condemned a thing you have accepted the power that the thing has over you. You are already in a defensive mood, and when you are defensive, your defeat is certain. When you condemn a thing, you have already accepted that it exists. That very acceptance gives it life energy. Because the ego is not a thing; it is not substantial. It is just a shadow. In fact it does not exist. It exists only like a shadow -- it has no matter in it.

But if you become afraid of your shadow and you start running, the shadow will follow you. Your mind makes it run faster -- only then can you defeat the shadow; otherwise it is running very fast with you. But that is not the way: by running faster you can never win. The shadow is your shadow, so wherever you are it is there. The mind can say to you, 'Fight with it. Take a sword and cut it into pieces.' You can only cut something which is -- you cannot cut something which is not. Absence cannot be cut, only presence. So if you try to cut it, again your energy will be dissipated and by and by you will start feeling that it is hopeless, you cannot win; you are doomed.

So never fight with it; never escape from it. No need to condemn it. Just watch it whatsoever it is. Don't be in a hurry to drop it, because if you are in a hurry to drop it you will not be able to watch it. It is there -- there is no hurry. You have simply to feel what it is. So make it a point that you have to see what it is in its various forms. In its different disguises, different names, you have to see it. And whenever you see it, just remember one thing -- laugh! Nothing kills the ego more than laughter. If you can laugh at yourself, it is finished. We laugh at others; we never laugh at ourselves. And the person who has learned to laugh at his own being, at his own ridiculousness, is getting out of the game. Laughter is the best way to get out of it.

So whenever you see it.... And it is a beautiful phenomenon because it is so subtle; it can pretend anything. When you find it, when you catch it redhanded, just relax and laugh. No need that the laughter should go outside. A smile will do;

even an inner smile will do. Just a smile -- just see how beautiful it is, how ridiculous it is, how subtle it is. And by and by you will see that the laughter has completely destroyed it; it has disappeared. The shadow disappears when you sit under the shadow of a tree. When there is no sun falling on you, the shadow disappears. If you find shelter in laughter, the ego has disappeared.
So good, the last darshan has been tremendously beautiful for you because you were turned out. Sometimes things happen in such mysterious ways. If you were not turned out, you may not have learned. Sometimes one learns through misfortunes, miseries, pain, suffering. Sometimes one learns through ridicule. Life is mysterious, but one can learn from everywhere

Anand means bliss and sonal means golden -- golden bliss. All that glitters is not gold; only bliss is gold. So be more and more blissful and you will become golden. With being blissful, in the innermost core of being, the sun starts rising, the gold spreads all over the being -- one becomes radiant. This orange colour is nothing but a symbol for the sun, for fire, for light So change to orange and wait for the inner dawn. It will be coming soon -- you are ready!

[To a sannyasin, who said she was about to commence the Vipassana course]

Good. That will bring you here more, and to now more. Just learn one thing, that if you are here and now, misery cannot exist Being here and now has nothing to do with being here, now -- you can be here and now anywhere. That is your inner state. You can be here anywhere and you can be in the now anytime. Whenever you are in the herenow, you will be close to me; thousands of miles away doesn't make any difference.
Whenever you need me, just be here and now and suddenly you are close to me. There comes a moment when the past and the future completely disappear. Then you are in me

and I am in you. That has to be learned, and then you will be blissful wherever you are and whatsoever you are.
Bliss is a very unconditional thing. It needs nothing to be blissful. Of course to be miserable many things are needed. Misery needs many conditions to be fulfilled. Misery is very hard. One has to work hard to be miserable. To be blissful is very simple -- maybe that's why so many people are miserable, because the difficult becomes a challenge.
And the simple... who bothers for the simple? The simple seems too obvious, not worth achieving. That which is very far away and very difficult to achieve gives a challenge to the ego. The ego is always interested in the difficult, in fact in the impossible. And God is just here... very simple. We exist in Him, we are born in Him, we die in Him. We have not left His being for a single moment because we cannot be without Him. We breathe in Him. Each breath is His breath, and each beat of the heart is His beat.
But it is so close that the mind is not interested. The mind is always interested in the faraway -- hence the mind remains miserable. Bliss is herenow. The mind is always there and then. So only learn one thing -- if you have learned one thing, you have learned ali: whenever you start feeling miserable, remember, you must have moved from the present You must have fallen a victim of imagination or memory. You must have gone into the spinning, the weaving of dreams, projects, plans. You must have moved away.

Whenever you are miserable that simply means that you are not yourself Some idea has taken possession of you; some idea has displaced you. You have wavered from your centring. Whenever you are yourself -- centred, unwavering, here and now -- misery is impossible. To be is to be blissful. Not to be is to be miserable. And the way to be miserable is to go away -- either into the past or into the future, but never to be herenow. And when I say herenow, I don't mean two words; they are one word.
Albert Einstein coined a new word. He used to call it 'spatiotime', because he came to feel, observe, through his

scientific research work, that time is just a fourth dimension to space -- time is not a separate thing; that space has three dimensions, and time is just the fourth dimension of space. The division exists in our mind -- the division is not existential. In existence itself, time and space are one. It is closer to reality.
'Spatiotime' is a scientific term. When I say herenow I translate it into ordinary human language, but I use herenow as one word. Here means space; now means time. Now is the fourth dimension of here... just another aspect of here. If you can be here you will be in the now. If you can be in the now, you will be here. So if you can manage one, the other will follow automatically.
And in Vipassana remember it -- many moments will come when you will be thrown so totally into the herenow that you will find who you are for the first time. Vipassana is one of the deepest-going methods, so be in it totally. Good.

[A visitor says: I have studied psychology and I work with drug addicts.]

That's very good. Bring some meditations to your drug addicts! It will be very helpful, because anybody who goes to drugs is really in search of meditation. He is searching in a wrong direction, but his search is right. The direction is wrong, certainly wrong, but his desire is right his desire has to be respected.

[She answers: Yes. I love these junkies very much!]

Mm, because they are the people who are in search of some other kind of experience which is not available in ordinary life. They are fed up with ordinary life; it is too routine and too dull. They stumble upon drugs because that seems more available; meditation is not so easily available. Drugs are very cheap and easy; meditation is very hard, difficult. One has to grow into it. It takes months, years, sometimes lives.

People are not ready to wait that long -- not at least in the West. People are in such a hurry.
Christianity and Judaism have created a very wrong notion in the minds of people -- that you have only one life. Because of that concept of one life, time is too short and many things have to be done. A person has seventy, eighty, or ninety years at the most to live. Thirty years will be lost in sleep: eight hours per day. One third of life goes in sleep, one third of life goes in work, offices, factory. There is one third of life left and that is taken up by so many routine things -- shaving, bathing, having lunch, supper, fighting, loving. One day one finds that the whole life is gone and there was not a single experience that you could say was worthwhile.
And as people come closer to death, they become more hectic. They start searching hectically for some way to get out of this rut, this mechanical dull life. . . colourless. Every morning rushing to the same commuter train. Every evening coming to the same house, the same wife, the same children... and the same old story. By and by intelligence disappears -- people become like robots. They get up, they go to the office, they work, they come home, but the zest for life is no more there. They simply go on dragging themselves from here to there, from there to here, knowing well that they are simply moving towards death.
These are the people who one day or other become victims of drugs, because drugs can give you a vision. At least they can give you a totally different dream world which is really more beautiful, more colourful, than this ordinary world. Meditation can also give you a better world -- not a dream world. Meditation gives you a clear insight, vision, so that this same ordinary world becomes suffused with extraordinariness. It gives you such clarity that this ordinary black and white world becomes psychedelic, more colourful. Ordinary sounds become musical, ordinary people become so extraordinary because you can see through them.
Drugs deceive people. They don't give them insight In fact they destroy their insight completely, but they lead them to

a dream world, and that dream world is at least better than this ordinary routine world. These are the people who are basically in search of meditation. Help them. They can become great meditators. Good.

GOD IS NOT FOR SALE
Chapter #14

25 October 1976 pm in Chuang Tzu Auditorium

Deva Nisarga.... Nisarga means to be natural, to be spontaneous, to be simple and poor. And blessed are the poor -- only they shall inherit the kingdom of God. Only the poor are rich. This inner poverty is really an inner richness. When you simply move with nature, by and by you disappear. You are so poor that even you are not there -- the poverty is total. When the poverty is total, there is nothing to possess and nobody to possess it. That's what Jesus means when he says 'poor in spirit'. A man can be poor but may not be poor in spirit. He may not have anything to claim as his own but at least he has his ego. He may not have possessions but he has the possessor.

The inner poverty, the poor in spirit, means that even the possessor is gone -- no possessions, no possessor. Then you cannot be against nature because there is nobody to be against Then nature simply flows through you. You become like a, cloud: wherever the winds take it, it goes. It has no idea of its own. It has no destiny, no private goal. It has not planned any journey, so wherever it lands it is beautiful, because there is never any frustration. Frustration comes out of a private goal.

Whenever you come across a man who is frustrated, it simply shows that he has a private goal against the

universe. Naturally he is frustrated. When you move with the universe, there is no frustration; there is tremendous fulfillment. Each moment is joy because everything is going right Nothing can go wrong because whatsoever is happening is how it should happen.
That is the meaning of nisarga. It is one of the most beautiful terms in Sanskrit. And I would like you to disappear completely, to die completely. And it is possible -- that's why I am giving you this name. You are just on the brink of it, on the very edge. A slight push and you will be gone. So just remember it, and this name will become a continuous reminding -- what Gurdjieff calls self-remembering.
That is the meaning of changing the name. Ordinarily names are meaningless. They don't have any relevance to your being because they are given to you by people who cannot read your being. Maybe they like the sound of the name, maybe they like the dictionary meaning of the name. Maybe the name was very popular. They heard it somewhere -- some famous man also had the same name: some actor, some actress, some author, some musician, some singer, some poet It was famous in the same way and so the parents gave it to you. But they cannot read your being. When a master gives you a name, it is not ordinary. It has tremendous significance. It is like a seed which will start sprouting. In the right season and in the right climate it will become a big tree.
This is going to be your path. Tao is your path -- to be natural, to be simple. Struggle is not for you. A profound surrender -- and out of that surrender your being will be born. And you can do it, you can do it very gracefully.... I have been watching you. Good.

[In explaining the meaning of her name to an indian woman, Osho said...]

Love is as eternal as God. In fact God and love are two names for one energy. And energy is always a process --

dynamic, moving, river-like. It is not a thing. You cannot demark it You cannot draw circles around it; you cannot define it. It remains indefinable, it remains elusive. It is like mercury -- the more you try to catch hold of it, the more difficult it becomes to catch hold of it.

So anubhuti is really a very different quality of experiencing. And I am giving you this name so that you can learn how to be always in process; how to always remain growing. There should never come a moment when you think, 'Now I am a grown-up. ' One can grow to the very last moment of life -- even beyond that. Even in death one can grow. People who stop somewhere in life and think that now they have grown enough, they are dead. Then they live a posthumous life. They don't really live. And this happens in all the dimensions of life.

A real man of knowing never comes to a point where he can say, 'I know.' It never becomes knowledge; it always remains knowing. It always remains learning. He goes on learning and learning and learning, and he never accumulates; he is always like a clean slate. Time writes many things on it but he goes on washing it, and again it becomes clean so that more can be written on it.

So remain a process. Whether it is love or it is knowledge or anything else, always remember that life should not be confined and one should never demark. And any time that you come to a limit, you have to take a jump. You have to go beyond it. All limits have to be broken. No limit has to be accepted. Once you accept the limit, you are dead. So never accept any limitation on your being and you will be growing and growing. That unlimited process is what God is all about.

God is not a person sitting somewhere. It is just the very life process.

If you can remain in a process, and you are always available for the unknown, the unfamiliar, the strange, the mysterious, and you never become closed.... Experience makes you closed -- in experiencing you remain open. It is a tremendous opening, a vulnerability. Experience is like a

seed -- closed from everywhere; like an egg, closed from everywhere. Experiencing -- anubhuti -- is like a bird, not confined to anything. Even the whole sky is not the limit, and one can always transcend oneself.

Nietzsche has said somewhere, 'The day a man thinks that all that he wanted to know he has known, all that he wanted to be he has become, then he is no more a man. He has failed. The day a man stops transcending himself, he is below human.'

This is the glory of man -- and the danger, and the poetry and the struggle -- that man is a transcending, a self-transcending animal. So whatsoever is attained, whatsoever becomes a transcendence, immediately one has to transcend it. Before it encloses you, before it becomes a burden, before it kills you and poisons your being, you have to get rid of it.

This is what I call sannyas. It is not that one day you renounce. No -- you have to renounce every moment. Accumulation is natural. The way things are, one accumulates. If you have lived twenty-four hours, then in twenty-four hours you have accumulated something or other. It may not be money but then it is experience, knowledge. With just the very process of time, you accumulate.

A sannyasin is one who goes on renouncing every moment all accumulations, and always remains open, vulnerable, ready to learn... ready to be in some new way, never settled. A sannyasin is a wanderer -- and the wandering is infinite. This is the meaning that I give to the word 'sannyas'.

In India we divide in two ways: the sannyasin is one who has left the house, who is no more a householder. And one who lives in the house is a householder. These are very ordinary meanings but beautiful meanings are hidden inside. I don't say leave the house but I say never make a house. Nowhere should you make a house. Live in the house -- that's not the problem -- but never become so attached to anything that it becomes a confinement.

A householder is one who is settled, who lives a life of security, safety, who has dropped all danger, who lives with a bank balance, who lives with insurance. But if you have life insurance you are already dead; then you have stopped living.
A sannyasin is one who goes on wandering... a constant vagabond, a gypsy, who makes no household anywhere. Even if he lives in a house he knows that it is a caravanserai; it is an overnight stay -- and in the morning we have to go. So he never clings with anything; he never clings to any relationship. He always remains open. If it is there, good. If it is not there, goodbye; that too is good.

[A sannyasin says: I feel more and more settled and very good, but why do I have all these terrible nightmares? I have such nice days and then in the night I have such horrible dreams.
Osho checks her energy.]

Just come back -- I will tell you what it is! Nothing is wrong in it.
It always happens when you start settling. It is your whole past trying to fight with your future. It is your mind trying to fight with your meditation. It is your ego trying to fight with your being. So it is going to be horrible, but you will win over it; nothing to be worried about. And it is good that it is happening because it happens only when the mind becomes absolutely afraid that now it is going to go; then it gives you the last Fight. It is the last bout of energy.
It is a good indication -- one should be happy about it. It never happens in the early stages. It happens only when meditation is really going deep and one is flowing, becoming silent, settled, centred. Then the mind becomes apprehensive. Now, if the mind has to give a fight, he will have to give it right now. Now or never -- that becomes the problem for the mind. It will create all sorts of nightmares -- and it can create. It itself is a nightmare. It can give you great nightmares, black holes in your being, and can make

you very afraid. It can make you so afraid that you can forget all about your centring, meditation. If you forget about it, the mind has conquered you again. This is the last temptation of the devil.

So simply watch it. When it happens, it is okay; nothing wrong in it. Don't even pay much attention to it; just neglect it. Nothing kills the mind better than negligence, indifference. Don't become too concerned about what it is, why it is happening, because if you ask why, if you become too concerned, you pay it attention, and that's what the mind wants in fact -- that more attention be paid to it. You have always given attention to the mind -- everybody does. One day suddenly you start becoming a no-mind. Then the mind of course feels offended, humiliated. The mind feels that its prestige, its power is going. It starts breathing hard... it starts dying. It tries to cling to you. It is the last effort.

So simply watch -- there is nothing wrong in it. It is just a dream. The mind cannot create anything more than a dream -- whether it is a nightmare or a very beautiful dream that you have become a queen and that you have great power and great riches, or it is a very horrible dream.

Have you read Kafka?

... The dream can be like a kafkan story. Have you read his story, 'Metamorphosis'? Read it. It will give you much insight into your nightmare -- and you may start dreaming it too; it is very dangerous! Kafka lived through all these nightmares. He could not understand them himself, because no atmosphere of meditation existed around him. If he had been to the East he would have become a Buddha, but he died burdened with his nightmares. He couldn't figure out what was happening. He became more and more involved in the nightmares; he became pathological.

So now if you pay too much attention to your nightmares, you will become pathological. It will create a pathology, a sort of illness, a disease. Don't pay any attention to it. Whenever you have something horrible, just come and relate to me. You can just go into that horrible state and I

can see it. Now it is for me to pay attention to; don't you be worried. That's what the privilege of a sannyasin is -- that you can simply give all your nightmares to me! You can keep all beautiful dreams to yourself.
Once you are completely relaxed about it, once you are not disturbed by it, it will go. Then the points is not there. The mind stops knocking on the door when you don't pay any attention. When the guest is not welcome he forgets about you.

[The Hypnotherapy group are present. Osho checks the energy of one participant.]

Come back. I am happy! Very good. Now you do the music group, and dance -- and go crazy! Just have a mad dance. Dance is going to help you tremendously. There is nothing like dancing.
There is a very inner process of dancing and it is concerned with a certain fact about the body. The body is the only object in the world that you can see from both sides -- from without and from within. You can see no other object from both sides. If you see a rock, you see it from without.
So when you dance others will be seeing your body from the outside; it is not their body. There will be movement, rhythm, dancing steps; structure or no structure but there will be movement. This is how others will watch you. If you start watching from within you will be surprised that the more the body dances, the more you will see inside that there is no movement. The body movement becomes a contrast to see the non-moving element within you. It is as if somebody has written with white chalk on a blackboard. You can write on a white wall too, but then it will not be seen. You have to write it on a blackboard. In the contrast the white becomes clear, loud.
When the body is in a whirlpool, is simply moving, enjoying movement, suddenly you can become aware of the inner witness who is a non-mover, who has never moved, who is the unmoving centre of the moving world. But when the

body is in movement you can see it in contrast. Ordinarily we move -- we walk, we talk, we take a bath, we go to sleep -- but these movements have become routine. When you are in a dance and you go faster and faster and faster, and a moment comes when the movement is no more routine; suddenly you are going absolutely crazy -- you become aware of the non-moving inside you. You see your own body moving. You become a witness; you start hovering beyond the body. That's why the Sufis became so interested in the whirling dervish dance. The more you whirl, the easier it is to know the non-moving centre inside you.
So start dancing -- you are ready for it now.

[Another group member says: I had a terrible experience of body pains in the neck that came in the relaxation exercises. I did not know that I had them.]

It can happen sometimes. Sometimes when you relax, you can become aware of many tensions in the body of which you were never aware, because you were never relaxed. So you were attuned with your pain. Now the body relaxes, but those parts cannot relax because they are loaded. When the whole body relaxes, the parts that are loaded with some tensions cannot relax. Then suddenly you become aware of the pain. In relaxation many people become aware of certain things that you may have carried your whole life.
One becomes adjusted -- one has to become adjusted otherwise life would become very difficult. There are so many aches and pains in the world. One has to learn to cope with them, one has to learn to forget about them, one has to drop them into the unconscious -- but they remain there.
Sometimes in relaxation exercises, rare phenomena happen. Somebody may be sixty years of age and suddenly he starts feeling a pain in his leg that he had when he was five years old. Fifty-five years have passed, and now suddenly the pain is back. The pain has remained all along; he had just dropped it from the conscious. He has stopped paying attention to it.

Now scientists say that we only allow two percent of information to reach to the mind. Ninety-eight percent is blocked by the mind; it is not allowed, otherwise people will go mad. So much will be there that they will not be able to cope with it. Just a hundred years ago scientists used to think that the mind was a mechanism to bring in information from the outside world to the inside; now they say that is wrong. The mind is a mechanism to prevent too much information from the outside, and to select -- it is a selective mechanism -- just to select that which is needed, otherwise forget about it. Only two percent is allowed.
So this must have been part of the ninety-eight percent that your mind has been denying. But when you relaxed, you became aware. It is good. Go into massage, and particularly of those parts. No Rolfing -- just massage. Good!

[Another sannyasin says she has a pin below the navel. Osho had previously given her a laughing meditation for this, but she was unable to do it in case of waking everyone up.
She then asks if she should do good deeds.]

No, you are not to become a doer of good deeds. Good deeds will happen through you but you are not to become a doer. And virtue cannot be practised. You cannot be virtuous by effort, by doing. Virtue can only be spontaneous, natural. Virtue comes out of understanding; it is not a question of doing anything. So be aware of it -- beware of it, because you can become a do-gooder, and that is a very dangerous thing. Never be a do-gooder. These are the most mischievous people in the world. Because of them the whole humanity has been suffering for centuries.
Never be a do-gooder. You are not obliged to do any good in the world. You have just to be here happy, silent, peaceful, loving, and then virtue happens, good happens. But it happens completely on its own accord. You cannot claim that you have done it. If you can, it is mischief. The ego will be strengthened throughout -- 'I have done this' and 'I have

done that'. The ego is always seeking and searching for something to do.
Virtue is when the ego is not, so virtue cannot be a doing. It happens... it is a happening. And that is my basic standpoint -- that one should never try to discipline a certain character. One should never try to do good. One should never try to follow certain ideals. One should never be a perfectionist. Perfectionism is the root cause of all neuroses and do-gooders are dangerous because they humiliate other people. By doing good, they start feeling great. And to whomsoever they do good. they humiliate.
You are not here to do good to anybody, and remember, whenever you start thinking in terms of doing good, you start thinking in terms also of others doing good to you. That is natural; that comes as part of the logic: 'When I am doing so much good for people, they have to do good to me.' Then you start demanding.
You see demanders everywhere. A mother does something for the son and then goes on demanding -- 'I have done so much for you; now you do for me. That s why children can never become capable of forgiving their parents. It becomes very difficult to forgive their parents. Children hate, they are annoyed by their parents. Not that they don't love, but the do-gooder is heavy.
You cannot live with a saint. You can pay your respects but living with a saint for twenty-four hours you will feel like committing suicide. Saints are not good people to live with. You can go and listen to a sermon but saints are such great do-gooders that they will humiliate you on each and every step. They will make you feel so guilty. They will make themselves bigger than life and you will be reduced to being just worms of the earth. It will be difficult to be with them. Nobody wants to live with a saint. It is better to live in hell than to live with a saint. If there are only saints in heaven I am afraid how people will manage to live there. It will be one of the most boring places in the world. Saints are very boring.

So never become a saint. To feel 'holier than thou' is a great sin. And do-gooders think that they are doing their duty; that they are great public servants and all that nonsense.
To be happy is to be virtuous. To be celebrating is to be virtuous. To be loving is enough. Duty is a dirty four-letter word. Loving is enough. So simply love, enjoy -- and out of it much virtue is going to happen, but that has nothing to do with you. That will happen on its own accord.
Have you watched it? Whenever there is a happy person there is virtue. Whenever somebody is singing and dancing, there is virtue. When two people love each other, there is virtue. When two friends sit silently and watch the stars, there is virtue. I teach this virtue.
And for your pain, take massage. Join the Alexander technique, because the pain is very deep-rooted. It must have remained from your very childhood. And as I feel it, it has something to do with your sexual energy. Some pent up energy is there which has lost its way. It cannot move up, cannot move down; it is disconnected. So it is there, heavy, and the pressure goes on becoming more and more. Simply do the Alexander technique and then tell me. It will go.

[A group member says she feels peaceful but is still closed. Osho checks her energy.]

Very good! Come back. Everything is going perfectly well. This closedness will disappear. Just start one meditation and drop the sufi meditation; it has done its work.
Start doing a very simple method at least six times a day. It takes only half a minute each time so it is three minutes a day. It is the shortest meditation in the world (she laughs). But you have to do it suddenly -- that's the whole point of it. Walking on the street -- suddenly you remember. Stop yourself, stop yourself completely, no movement. Just be present for half a minute. Whatsoever the situation, stop completely and just be present to whatsoever is happening. Then start moving again. Six times a day. More you can do

but not less. It will bring much opening. It has to be done suddenly.

In my childhood when I entered high school, I had a teacher who was a little eccentric about a few things. One was that whenever he took the attendance, he would not allow anybody to say, 'Yes, Sir.' When he called the names he would insist that we would say, 'Present, Sir.' And I loved it, because I started meditating. This is what I used to do: when he called my name, I would say, 'Present, Sir,' and I would be really present. I would forget everything and just stop and be present, pure presence.

He became aware by and by that I was doing something else. One day he called me after the class and said. 'What are you doing? You seem to be mysterious. When you say, "Present, Sir," what do you do exactly? -- because suddenly your face changes, your eyes change, your movements stop, and I have started feeling some energy coming towards me. What are you doing? I feel very pulled,' he said, 'and sometimes now I have even started remembering you. In my home sometimes I suddenly hear you calling, "Present, Sir," and something happens to me. But what are you doing?'

If you just become present suddenly, the whole energy changes. The continuity that was going on in the mind stops. And it is so sudden that the mind cannot create a new thought so immediately. It takes time; the mind is stupid. It cannot work without time, so when you do it suddenly....

Gurdjieff used to call this exercise, the 'Stop Exercise'. His disciples would be working -- somebody might be digging in the garden, somebody might be cleaning the floor, somebody might be cooking, and suddenly he would shout loudly, 'Stop!' And everybody had to stop -- whatsoever he was doing. If your mouth was open and you were going to say something, it had to remain open; you were not to close it. If your eyes were open they had to remain open. If you were moving and you had taken one step up, it had to remain there; whether you feel or not,

that was not the question. You were not to manage anything; you were simply to stop as you were.
It was one of the most beautiful methods that he developed. In that stopping, suddenly the mind stops, and for a single moment there is a clearing. All thoughts disappear -- there is emptiness, and in that emptiness there is an opening.
So start this -- call it 'Present, Sir' or 'Stop Exercise' as you like. Anywhere, the moment you remember, just give a jerk to your whole being and stop. Not only you will become aware. Soon you will feel that others have become aware of your energy -- that something has happened; something from the unknown is entering you. That will open your closedness.
There is something that man can do but there is something that only God can do. Whatsoever you can do, you have done. It is as if a tree has brought buds -- that's all the tree can do. But for the opening of the bud, for the petals to open, it will have to wait for the sun. Then with the sunrise the petals will open. This 'stop' exercise is to allow the sun to enter you. It is always there but you are so occupied with the mind that the rays of the sun never enter you.
So six times or more... and don't prolong it because after half a minute the old mind will come back and the whole thing will be destroyed!

GOD IS NOT FOR SALE
Chapter #15

26 October 1976 pm in Chuang Tzu Auditorium

Deva means divine and batohi means the wanderer. And life is a divine wandering. There is no goal to it. One is not going somewhere -- that's why it is endless. It is not a journey -- it is a wandering. A journey has a direction, and a journey

has a destination in it. Wandering has no destination and no direction. A journey imposes a sort of imprisonment on you; it does not allow freedom. If you are going somewhere, you cannot be free.

If you are going nowhere, just going for going's sake, then you are tremendously free. Then all directions are available and all dimensions are available. You are not stuck. You can over flow in all directions. To me, life is a wandering, and I would like you to become a wanderer -- not a wayfarer but a wanderer... a gypsy of the soul.

Then each moment is beautiful. When you are not going anywhere, there is no tension. The tension comes when you are going somewhere. The tension comes from the future. The tension comes because you have to reach somewhere. Who knows? -- you may not be able to reach. Who knows? -- you may not have chosen the right direction. Who knows whether the destination exists or not? So when you have a destination you are bound to have worries; a thousand and one sorts of worries will engulf you. They will abide in you and destroy you.

They will destroy your peace and they will destroy your love. They will destroy your being. They will suffocate you, and you will always be in trembling, wavering whether to choose this path or that, because nothing can be certain. Maybe the path that you have chosen is the wrong path. Maybe it does not lead to the goal that you would like to reach -- it leads somewhere else, or maybe it leads nowhere. It may be just a circular phenomenon.

Once I happened to be invited by a VIP, a politician, a very important man. We were both waiting for the elevator to come and he went on ringing the bell but the elevator was not coming. We had to wait for at least five minutes, but it was too much for the VIP. He fumed and fussed and he became more and more angry, firey.

He felt humiliated -- 'Where is the operator7 Why hasn't he returned immediately?' Then the elevator came and the VIP was very angry. He said to the operator, 'Where have you been for so long?'

The elevator operator said, 'Sir, where can one go in an elevator?!'
The answer was almost a zen answer... I loved it! Where can one go in an elevator? You can go up and down -- that's what happens in life. Ordinarily people are just going up and down. Sometimes good, sometimes bad, sometimes high, sometimes low -- but where can one go? So the fear always remains. If you have a destination, the fear is there that you may be in an elevator, just going up and down and going nowhere. And your trains are nothing but elevators put horizontally. Even in your trains you are not going anywhere. If you go on and on you will come to the same place -- the earth is round.
So a person who is trying to achieve something in life remains tense, remains worried, remains in anxiety and anguish. I teach you wandering, not journey. Don't think of reaching anywhere. Drop the achieving mind and start celebrating. Wherever you find yourself, that is the place for you... at least for that moment. Next moment you move. And each place is beautiful, incomparable. It is not in comparison to any other space any other moment.
Each moment in itself is tremendously beautiful. Not that the previous one was not beautiful, not that the coming one will not be beautiful... each moment is more beautiful than the other. One lives in the moment -- and that is the life of a wanderer. And I mean an inward wandering. So just start floating, fixing no goal, not getting obsessed with any improvement, by any spirituality, by any liberation, moksha, nirvana -- nothing of the sort.
I declare you free this very moment -- now celebrate this freedom!

Deva means divine, marga means the way -- the divine way. And each person has to become a way for the divine... a passage, a vehicle, an opening for the divine to descend to the earth. We are both the earth and the sky. A part of us belongs to the earth, and a part of us belongs to the sky. We are just the meeting of the opposites, the meeting of two

infinities. You can call it matter and mind. You can call it man and woman. You can call it the earth and the sky... the visible and the invisible. But man is a meeting of two dimensions, and we exist only on the boundary. Many of us have completely forgotten that we have to become a channel for the sky also. We have become too obsessed with the earth. We have forgotten the sky element in our being. We are too much identified with the earth element -- that's all that ignorance is.

A man becomes wise as he starts moving towards the sky, as he starts opening towards the sky. Not that he denies the earth -- never make that mistake. Many people have done that too. First they deny the sky, they deny God, they deny the soul; they deny love, prayer, meditation -- everything. They simply accept the materialistic world.

Then one day, fed up, frustrated, tired, they move to the other extreme: they start denying the world. They say, 'This is all illusion, maya -- only God is true.' That is another extreme, another excess -- and excess is always untrue. The balance is what truth is.

So there is no need to deny the earth element. There is no need to deny the body. The only thing to be done is to accept the sky also... to become more available to God... to become a way for God to descend to earth. The moment you have become an opening there is tremendous rejoicing, because the earth flowers in your body and God flowers in your being and both meet -- and that meeting is orgasmic. That is the whole philosophy of Tantra -- that deep inside you the man and woman can meet; deep inside you the darkness and light can meet. And in that meeting something new evolves -- that which is beyond both, that which is within and yet beyond.

That's what I feel -- you are too much burdened by the earth element. But don't deny it; it is perfectly okay. Just bring in more sky... bring a little more love, prayer, meditation... a little more worship, a little more of the unknown.

This is not only your problem. My feeling and my observation is that almost all women are too burdened with the earth. They lean towards the earth. They are more earth-rooted, more realistic and more materialistic. But nothing is wrong in it. There just has to be a balance. Men are leaning towards the other: more sky-oriented, more abstract, living in ideals, in ivory towers, in philosophical ideas. That too is imbalanced. Nothing is wrong in it but I would like them to be more rooted in the earth.
A perfect man should be like a tree -- roots deep in the earth and branches reaching to the heaven. And the higher a tree has to go, the deeper it has to descend into the earth. The deeper it descends into the earth, the higher it can go into the sky. So they look opposite but they are not; they are complementary.
Just start meditating and you will become by and by, slowly, slowly.... The blocks will dissolve and the opening will be there, and more and more of God will be flowing in you.

[A sannyasin said that he had spent a lot of time with an older friend whom he would be leaving behind in India. He said that when he was with his friend all his problems seem to disappear and he felt very good, but when he was alone he was invariably back in his mind and continuously thinking.]

Mm mm, I understand. But remember one thing -- whatsoever happens when you are alone, only that is true. Everything else is just a reflection. When you are left alone, that is your reality. When somebody else is leading you, that is not your reality.
Dreams can be very nice but they are not real. By the morning you will be awake and you will find that you are not the thing which you were thinking you were. Then there are problems to be faced. All leaders have done that to the world. The world suffers too much because of these nice people, these so-called leaders.

People can convince you that your problems are meaningless and their argument can be very convincing. They can have a charisma; they can have a magical personality. They can impose themselves upon you so much that for that moment you are not -- only they exist. Then suddenly everything is beautiful, because they have helped you to forget yourself. But it is sweet poison. By and by you will become more and more dependent. By and by you will start feeling that when you are alone you are just horrible, and when you are with your leaders, with some friends, with some lovers, you are so beautiful. But that beauty is not you -- it is a reflected glory. It is false because it was borrowed.
I would like you to encounter your problems, not to forget them. The only way is the hard way. The only way to grow is to grow through pain. These tranquillisers won't help. They can seduce you into sleep but they cannot help you to be awake. If you listen to me, your problems are more beneficial than your so-called friends, because those problems are real. If you struggle with them, if you encounter them, sooner or later you will attain to a peace that is yours. It has to be earned; you cannot get it cheaply. And remember, God is not for sale. People have tried all sorts of shortcuts. People want to somehow get the beautiful, the true, the good, as cheap as possible. People want everything wholesale.
I have heard about a business man's wife who was dying. The wife lay dying and her husband was breaking up emotionally. 'Please, sweetheart, don't die. Remember, it took me a year to buy you the right kind of a mink coat, wholesale. Please, baby, if you'll live, I'll buy you a dozen times as much jewelry, wholesale!' sobbed the husband.
'All right, dear, ' spoke the wife faintly, 'I'll try my best not to die. But if I should die, make me a promise... bury me retail.'
The mind is like a businessman -- it wants, everything wholesale. It wants everything cheap, at a bargain price. And this is the cheapest way. You can come and be a satellite to somebody's personality. Somebody is magnetic,

somebody is very happy -- you become a satellite... you start reflecting his glory. When you are by his side, everything seems to be good. But this is not going to help you. You have to become your own source of light, you have to become your own flame. It has to be yours. The truth has to be yours. God has to be yours -- and you have to earn it.
I don't feel that you are going into some bad situation. You will be alone there; face your problems. No problem is meaningless: it is there because it has some work to do in your being. For example, if sex is there and it goes on knocking at your mind, that simply shows that you have been neglecting it so it has become a problem. Now don't neglect it -- listen to the message.
People come to me, and the more I observe their problems, the more I see that those are not problems. Out of one hundred problems, ninety percent are just their body, their mind shouting, 'Do something!' because they are being neglected. It is just as if a person sits without eating anything. How long can he sit? Sooner or later the stomach will start screaming, 'Give me some food!' You can call it a problem. You can say, 'I was sitting so silently. Now this stomach is creating trouble for me.' The stomach is not creating trouble for you! You are creating trouble for the stomach. The stomach is simply giving you a message. First it gives you it politely; then of course it has to create trouble for you, otherwise you won't listen to it.
So by and by people have starved their instincts, starved their bodies, starved their minds. Everything seems unnourished. That's why there are problems. So rather than solving them, first listen to them, to what they want to tell you. They must be carrying a message, so first decode them. Listen to their message. If you feel that it has to be done then don't bother about what the priests say and what the politicians say. It is your problem -- it has nothing to do with them. Listen to the message and follow it.
When you have started listening to your problems, ninety percent will disappear because you will be carrying out the message. Whatsoever they wanted to say, you have listened

to and you are doing accordingly. Then ten percent of problems remain. They are very beautiful problems. They are challenges for your being. Those ninety percent are just ugly; you create them unnecessarily.

In India there are many people who think that sex is a sin. Now young men come to me.... A student in the university came to me and he said, 'Bad thoughts come to me.' Now what to do? He calls it 'bad thoughts', 'evil thoughts'. I asked him, 'Tell me exactly what you mean?' He said that if he sees a beautiful woman passing, a desire arises; he calls it an evil thought.

It is just natural! There is nothing evil in it. Once you call it evil you have made a problem out of it. It is simply natural. Your being wants a companion -- a beautiful companion of course: somebody you can share your energies with, somebody you can trust, somebody who trusts you, somebody before whom you can open your whole heart, somebody from whom you have not to hide anything, from whom you need not hide anything, somebody before whom you can be absolutely nude and yet unafraid and unashamed. This is a great need -- listen to it. But they call it 'an evil thought'. Now they are creating a problem.

Ninety percent of your problems will disappear if you follow the message that is being given to you from your unconscious. The unconscious is wiser than your conscious. The conscious is just a very new comer. The unconscious has lived for long; the unconscious knows better how life should be lived. Then when the ninety percent of problems which you have created, or the politicians or priests.... And maybe these are the same people in whose companionship you think you feel very good -- these may be the same people. The same nice people may be the cause of your whole trouble.

A priest can be very beautiful, can be very impressive, can have a great impact on you -- and may be the cause of the whole trouble. You may create problems rather than solving them. In his presence maybe you don't feel those problems because you are so overwhelmed.

Next time you come, you will have only ten percent of your problems left; they are growth problems. So there are two types of problems -- starvation problems, which are simply foolish; which exist because politicians and priests have created them.... And they have created them because without them they cannot manipulate people. Without making you feel guilty, the priests cannot manipulate you; they cannot be powerful. Once they make you guilty, you are under their power. Then you are a slave. This is the whole game: priests go on creating the problems and priests go on giving you solutions for those problems. They are the culprits and they pretend to be the physicians also.
So go and help people there -- and become more and more attuned to your own being.

[The sannyasin says: I always feel guilty because I am afraid whenever I do something that it will be wrong. I try to control myself....]

You need a little discipline -- the discipline of uncontrol. You need a little more freedom for yourself.
... That will go. Once you have become my sannyasin you cannot remain in this hell for long. I have already started pulling you out of it. Just meditate and become a little more courageous.
This is nothing but a sort of cowardice. Cowardice controls people. Control is a beautiful name for cowardice; you hide cowardice behind the label of control. Never hide it. If you are a coward, you are a coward. But there is no need for control -- because that can become so beautiful that one forgets what one is hiding behind it. Everybody is a coward more or less, but I have never seen anybody who is absolutely a coward, so a little possibility exists for courage in everybody.
Just take that little part of your courage and start using it. Move with it, make friends with it. Fall in love, fool around. Do things that you always wanted to do but your guilt wouldn't allow you to. Before you get rid of all these things,

you have to do everything. The way to heaven goes through hell, and virtue comes only when one has passed through sin. Every saint has a past, and every sinner has a future. Continue to meditate and whenever you can come, come back!

[A sannyasin says: I'm going back to Bombay tomorrow. I just wanted to ask you about my meditation. I've been doing the Gourishankar followed by a hot and cold bath as you told me to do. I feel to do meditation but I have this problem that my whole body starts throbbing.
If I don't meditate, the whole Bombay scene and work gets too heavy for me. And I don 't seem to be able to sleep very well.]

Drop Gourishankar. Start another meditation. And many times meditations have to be changed, because the body, the mind, go on changing. So sometimes one meditation helps, sometimes another. One has to be very much aware, otherwise one can get attached to meditation too. When something becomes uneasy, there is no need to carry on with it. Never be a masochist; don't torture yourself in any name whatsoever. People have tortured themselves very much in the name of religion, and the name is so beautiful that you can go on torturing yourself.
So remember -- I teach happiness, not torture! If you feel sometimes that something is becoming heavy, becoming rough going, just tell me -- it has to be changed. You will have to change many times. By and by you will come to a point where no change will be needed. Then something will fit absolutely -- not only with your mind, with your body, but with your soul.
Now it is a very complicated thing. Sometimes something fits with the soul, does not fit with the body. Sometimes something fits with the mind, does not fit with the soul. It is complicated because there are three layers of your being. If it were a question of one layer, there would be no problem -- one thing would fit. But there are three demands and on

different levels and different planes. So it may be fitting your mind -- as I see, it fits with your mind, so you feel good and Bombay does not bother you. But it doesn't fit with your body so the body starts getting into trouble. Then again if the body is in trouble, the mind will be in trouble. So you choose one thing to avoid one problem; another problem arises out of your choice. So change it. Start one simple meditation.

[Osho said that he could do the meditation sitting in a chair, or in whatsoever position was comfortable; comfort should be the prime consideration, otherwise trouble is created for the body. Lights should be dim so there is no tension for the eyes and breathing should be left completely to fall into its own natural rhythm. Our breathing is affected by many different emotions through the course of a day -- sadness, anger, happiness. In this meditation it should be just natural -- not particularly with an effort to be deep. Each day there will be a slight variance as one may not have slept so well or something may be happening in the body which affects the rhythm.]

Within three, four minutes you will feel that the body has relaxed; the breathing has come into a rhythm. Then with each outgoing breath, simply say, 'Osho' inside; not very loudly -- just a whisper, but inside so that you can hear it. When the breath comes in, just wait. When the breath goes out, you call, and when the breath comes out, allow me to come in. Don't do anything -- simply wait; so your work is only when the breath goes out.
When the breath goes out, go into the universe. The outgoing breath is almost like dropping a bucket into a well. And when the breath comes in, it is like the bucket being pulled out of the well. This is only for twenty minutes. So four, five minutes to get into it, and then twenty minutes to remain in it. So in all twenty-five minutes at the
... You can have music, but something classical. Try without it also. In Bombay there is so much traffic noise, but try

both ways. Try without music. If you feel good, good. You can try with music also, but the music has to be forgotten. You are not to consciously listen to it, otherwise this meditation won't work. Let it be just a background. It is there, it will be relaxing, but you are not to listen to it. So put on some music that you have listened to many times so you know what it is; there is no curiosity. Never put on new music, but something that you have listened to thousands of times. You are almost fed up with it, bored with it; you already know what it is. Then it becomes just a background -- and that's a good background. Just like incense, music is a good background. But the whole point is that you are not to listen to it.

You can open your eyes after twenty minutes and look at the clock, but have no alarm and don't tell anybody to knock after twenty minutes. That will be very disturbing because you will be in such a deep state of sleep and awakening both. You will be so relaxed that anything sharp can go through you like a knife and can be very disturbing.

[The sannyasin asks: And incense? Use the incense like music -- as a background?]

Yes, just as a background. It will become a background. Fragrance always becomes a background. Nobody attentively smells; it is a very unconscious phenomenon. Maybe for the first time when you enter a room, you smell, but after two, three minutes it becomes a background; one settles with it.

The nose is not so nosey, and the mind does not function much from the nose. In fact because the mind cannot function much from the nose, the nose has become almost dull, because the mind doesn't need it; the mind can go on without it very well. So people don't have noses. And don't be deceived by appearances -- the nose exists there physically, but the smell capacity is completely lost.

So smell, fragrance, music -- everything in the background. Just close your eyes and go into it.

... You can do it anytime. You can do it during the day, in the night. It's no problem.

GOD IS NOT FOR SALE
Chapter #16

27 October 1976 pm in Chuang Tzu Auditorium

[A sannyasin says he feels divided between following his feelings and making more effort.]

You simply follow your feelings. And who has said to you that it is easy to follow the feelings? It is the most difficult thing in the world, otherwise so many people would have been following their feelings; nobody follows. Priests have been teaching people that it is very easy to follow your feelings -- it is not. I never see a person who has been following his feelings! If it were really easy you would come across many more people who follow their feelings; you don't come across them. Rarely it happens that a person is feeling-oriented and fully in tune with his feelings and his heart. People try to fight -- that is easier.

To follow the feeling is the most arduous thing in the world, because when you want to follow your feeling you become an individual -- that is the difficulty. You become rebellious, that is the difficulty. Then you don't want to listen to anybody else's commandments. You don't want anything to do with scriptures, traditions, religions, churches -- you want to follow your feelings.

Churches exist by confusing you. Unless they confuse you they cannot exist. The whole trade of the priest is based on confusing people about their feelings. First they confuse you; when you are confused, then of course you have to go

to them and ask for advice. And their advice is more confusing, so there is a vicious circle. You have to go again and again -- and the more you go, the more confused you become. By and by you lose all contact with your feeling part. Your head starts weaving its own things and completely forgets about the heart. A split arises. Listen to the feeling.

And this is also the head that says, 'This is easy to follow the feeling. Make an effort.' The head is always happy with effort, because when you are making an effort there is a possibility for the ego to grow. When you are simply following your feeling the ego has no way to survive. It starts feeling suffocated. Fight, and the ego can exist. Float, surrender, and the ego has no way there. That's why ascetic people have the most refined egos in the world -- because they fight too much. They can claim that they are superior, holier than thou, because they have been fighting with their sex, they have been fighting with their love, they have been fighting with their body, fighting with their hunger. They have been fasting and doing this and that and a thousand and one things. They have not even been sleeping; they are averse to comfort. They have done so many things so they are holier than you -- and they are simply neurotic; they are masochists. They need psychiatric treatment. Out of one hundred saints, ninety-nine need psychiatric treatment. Rarely do you come across a saint who is really healthy and holy.

So just follow the feeling. If your head says it is the easy way, let it be easy -- but follow it. The easy is the difficult because the natural has become the very distant. The obvious is completely forgotten. Far away seems to be close. Man tries to reach the moon and is not worried about reaching within himself. The moon seems to be closer than your own being. Man is ready to take all sorts of risks to go to the moon -- for what? But nobody is ready to go within oneself. Maybe people think it is so easy; it is not so easy. The moon is easier, space travel is easier; inner travel is difficult. When you go out you can use technology. When

you go in you cannot use any technology; no technique as such exists.

When you move into the world of the feelings, you move into chaos. Feelings are irrational; they don't have any system. When you go into feelings you don't know where you are. You can never be certain. Everything is changing, every moment -- it is a flux. Everything is liquid, and nothing is certain, nothing is solid. One moment there is one thing, and another moment something absolutely new arises -- even diametrically opposite. One moment it is anger, another moment it is love. One moment it is happiness, another moment you are so low, so sad. There is no consistency. The world of feelings is very contradictary; of course, very alive, but very contradictary.

One who is ready to go into it is ready to go into chaos. It needs courage. With the reason, with the head, everything is clear-cut, formulated. There is a framework and there is consistency. The head is very rational, linear. That's why so many people live in the head and nobody bothers about the heart. Of course, if you live in the head you only live for the name's sake. You live a dead life. The head is a great machine, maybe efficient; it finds out great scientific systems and theologies and philosophies, but it has nothing to do with love, nothing to do with life. It is a mechanical thing. People choose the head because it is really the easier... nothing is at stake.

Whenever you go towards feelings, you start feeling disturbed. You are coming close to an earthquake. You will be sitting on a volcano -- it can explode any moment, and you are always moving in danger. Go with the feelings. Just do what you feel like doing and be in a deep relaxation -- at least for one month, and then you tell me how you feel. For one month give it a chance, mm? Good.

[The encounter group is present. A participant says: I feel really good inside, and I can go inwards and feel energy all over my body. But I don't seem to be able to... I don't seem to be expressing outwardly.]

No. Then don't be in a hurry. Let it be centred and settled. You will be able to express; expression is never the problem. First the experience has to be there. Expression follows the experience automatically on its own accord. Once you have something to say, you will find the way to say it. The basic thing is, have you something to say? Then you will find the way. Then it is better to say that it will find the way to be expressed. So that is not to be worried about. Don't think about it right now -- right now feel it more and more.

Go to the inside well-being that you are feeling again and again. Enter into it from different doors... touch it in different moments. Suddenly walking on the road, close your eyes and touch it. In the marketplace, somebody insults you -- close your eyes and touch it; see whether it is still there or gone. Something sad happens; try to touch it. Something happy happens; again feel whether you have lost it in happiness. Is it lost in the fever of happiness or is it still there?

So first go on trying to touch it again and again and feel it. The more you feel, the more it will become settled, crystallised, defined. And one day suddenly you will see that it is coming in your expression, in your relationship, in your communications. It is pouring itself on its own accord -- not that you have to do something about it. Let there be poetry in your soul and you will start singing one day or other. Let there be dance in the soul and you will dance.

The body always follows -- it is a beautiful slave -- but that is not the point. Right now if you start thinking about it, you will create trouble, and in that trouble you may lose contact with what is happening. So for the moment tackle one thing at one time. We will see about expression later on. First experience it more and more, mm?... go deeper into it. There are many layers of it -- you have touched only the first layer. There are depths within depths.

This well-being is just like a chinese box -- you open one box, there is another box; you open that, then there is another box. Or like an onion -- you peel it, another layer.

You peel it, and there is an even more fresh, young and virgin layer. You go on, you go on, you go on, and one moment comes when the whole onion disappears and only emptiness is left in your hand. That is the real thing: emptiness is left in your hand. Suddenly you have disappeared. Suddenly you cannot find yourself. You look around here and there and you are not.
From that moment expression will take its own course. Never try to force it. When the energy is available it finds its own way.

[Another group member said he could not get in touch with his feelings, his anger. His sexual interest disappeared when he recently split up with his girlfriend.]

Nothing to be worried about -- you have become a buddhist! Don't be worried! (laughter) I am speaking for you every day. There are very few buddhists here, and I need them! (laughter) Perfectly good -- at least I can rely on you! (laughter)
Sometimes it happens with meditations that we can feel like this, because sexuality, anger, jealousy, hatred, are all on the same track. It is the same energy that you have been using as sex. Then you start meditating, and the same energy is involved in a new effort. It starts taking a new route; it starts disappearing from the sex route. It is a diversion of the same energy. And by coincidence, at the same moment the girl left you. So that was a blessing, otherwise she would have tried to force your energy into the old pattern. You are really fortunate. Women never leave in such beautiful moments! They cling in such moments. They may leave you when you are full of sex but they never leave you when you are not full of sex -- then they cling.
It was simply good. The girl left you, so that door was closed, and the meditation camp started -- and you have done really well. Very few people do it so totally. Very few people feel impotent when they meditate, but this happens to rare people. The whole energy has moved, and it has

moved in such a sudden way that certainly you feel as if you have gone impotent.

You have not gone impotent -- meditation never makes anybody impotent -- but if the energy moves in a sudden shift, it feels like that. Don't be worried about it. Take it very positively -- it is a very positive phenomenon. And use this opportunity, otherwise you may become miserable: 'What is happening?' -- and particularly to a western mind it looks like misery. If it happens to an Indian, he will feel so grateful to God. and he will think, 'What beautiful karmas have I done in my past life?' Because whenever an Indian feels that there is some sex desire, he feels that he is a sinner; evil thoughts are coming to him.

Now in the West the swing has moved to the other extreme. If you don't feel sexual, you feel that something has gone wrong. Nothing has gone wrong. Neither sex nor the disappearance of sex, is wrong. Sex is beautiful, a natural thing, but not the end. There is more to life than sex. That 'more' is trying to happen to you. Once it has happened the sex energy will become available again. Then it will be your choice: if you want to move into sexuality you can. But now it will never be an obsession -- it will be your choice. Do you see the difference?

Once the energy has worked its way into new chakras it will become available again, because it has not gone anywhere -- it is simply working, moving into a new space. Once it has broken the path, it will be there but now there will be a change -- a great change, a blissful change. You can be sexual if you want to be, otherwise there will be no obsession. And when sex is just a choice, there is no neurosis in it. When you have to be in it and you cannot get out of it, then it is a bondage. You should feel blessed.

And that may be the cause of why you cannot get in touch with your anger, because sexuality, anger, jealousy, hatred, are all on the same track. Teertha, this has to be understood. This can happen to many people in meditation camps, and it will be happening more in the future. They are all on the same track. If energy disappears from sex, it

disappears from anger also. Not that anger has completely gone, but energy is no more available for it. It is there -- when energy will start moving on the same track again, he will be able to be angry, but then too it will be his choice. If he wants to be angry, he can be. And who wants to be angry? Once it is a choice, who wants to be angry? A great freedom is going to happen if you go on working positively. Right now don't get into any relationship, otherwise it will be a great contradiction in your being. Right now be a buddhist monk, and listen to whatsoever I am saying (in the morning discourses) very carefully -- it is for you. When I say 'monk', you remember -- I am talking about you. Just go on meditating, and feel very happy. Drop that western concept that when sex disappears there is nothing left in life; life is finished. Even old people go on pretending.

Just the other day I was reading.... One man, eighty-five years old, went to his psychiatrist and said, 'What is happening to me? I am becoming impotent and I cannot make love to my wife. Something has to be done.'

The psychiatrist said, 'You are eighty-five, now it is time to get out of it.'

But the man says, 'It is not the time, because I have a friend who is ninety-five, and he says that he still makes love to his wife every day.'

The psychiatrist said, 'Who is preventing you? You can also say that. Nobody is preventing you!'

Even at the age of ninety-five people go on pretending and saying. The western attitude about sex is not true -- neither is the eastern attitude. In fact as far as sex is concerned, up to now on the earth no sane society has existed -- either people are against it or too much for it. A sane person is one who takes things as they are: neither condemns them nor values them too much. Sex is good, healthy, hygienic, but there is more to life than sex. And when that more opens its door for the first time, you are really moving into a meaningful existence, into some sort of significance. Otherwise you are in a rut.

Simply meditate. Don't become involved with women otherwise you will feel in difficulty and you will start pulling your energy towards a sexual track. That will be dangerous; it can create very great conflict in your being. Simply enjoy as you are. And right now anger will not be available, and all other feelings which are connected with sex will all disappear. New feelings will arise. You will be able to feel compassion more, sympathy more. You will be able to feel silence more. You will be able to feel more calm. and quiet. Enjoy these. These exist on this track -- a calmness, a very collected feeling, an indifference, as if nothing matters. Mm? The world seems to be very distant, and you are alone. Enjoy this aloneness, and meditate.

[A sannyasin said that today: Something strange is happening in my body, as if I want to leave it behind me... something funny is happening. It's sort of annoying me, and frustrating.]

Mm, mm. When did you start feeling it?

[Today -- after this afternoon's work.]

Today? Don't stop it. Even if it is very strange and weird, let it, allow, let it happen. That may be something important that is happening. Sometimes it can happen. In a group process you can become so aware that a great distance arises between you and your body. You start feeling as if you are getting out, or getting away. The identification becomes loose; that's what is happening. You are feeling a little loose -- but it is very good. The identification has to be completely broken. One has to be so capable that if one wants to jump out of the body, one can. The body should be just like a dress: you can be in, you can be out. Nothing to be worried about. But I can understand, in the beginning it can be very strange.
Join the music group, mm? and in music, simply feel as if you are not the body. Let the body dance separately, and

you dance separately. It can actually happen. You can see your own body dancing there -- but don't get scared, I am here! That is my whole purpose of being here. Mm? Good!

GOD IS NOT FOR SALE
Chapter #17

28 October 1976 pm in Chuang Tzu Auditorium

[A sannyasin had previously written to Osho about a fever which she gets in the late afternoon and in the night. Osho checks her energy.]

Good. Come back! Do two things: one, tomorrow when you feel this heat coming to you, just go to the bathroom, rub your whole body with a dry towel. Rub your whole body so it becomes really more hot. Mm? Almost rub it so much that you start perspiring. Start from the feet and go on rubbing upwards. Let the body feel as hot as possible. Then it will not take four hours; within fifteen minutes it will be finished. It has to become very intense.

And it is very good. Some poisons in the body and in the mind are being released. It is simply good -- nothing wrong in it, nothing like a disease. You are throwing something out. So help the process -- rub the whole body, mm? and then take a cold shower. First rub the whole body, perspire. If you feel like dancing and jumping, dance and jump; anything that you want to do, you can do. The whole point is to perspire, because through perspiration many toxic things get out of the body. And the mind wants them to be released from the body. Only when they are released will the mind be able to release something.

The mind and body correspond with each other. If the mind has to drop something, the body also has to drop the

corresponding part of it in the body. Your mind wants to release certain heat and the body is just helping it. So rub it and then sit under the shower and let it be cooled; or you can lie down in the tub and let it cool. If you don't have a tub in your bathroom you can go to somebody's bathroom who has a tub, mm? But continue it at least for fifteen days. And crying is okay, dancing is okay, but no anger. Mm? Anything that you can do alone is good. Crying is very good -- deeper than anger, and dancing is perfectly good, but no anger, no fight. And after fifteen days, tell me. But things are perfectly well, mm? Good!

[The leader of the ashram's T'ai Chi group: I wrote to you about the group.]

Yes. A few things I would like to say to you.... Music can be very distracting in T'ai Chi, because the whole point of T'ai Chi is to be centred, to be aware, to remain with your energy, and remain very soft. When there is music, music has tremendous power over the mind. There is nothing else like music. Once there is music, you start being pulled and pushed by it. Then you lose that softness, that slowness that is the very base of T'ai Chi, and you tend to forget your centring. You become more and more aware of the music, and less and less aware of your inner movement of energies. And it is so subtle that a small distraction is enough. You may enjoy it more -- that is not the point. You may enjoy it more; the T'ai Chi people may enjoy it more. It will be less boring, there will be more entertainment, but you miss the central thing. And T'ai Chi is not to be an entertainment. So first let me tell you something about boredom.
Boredom is part of many eastern methods. Nobody ever says it because people simply become afraid the moment you say that boredom is part of it. But boredom is part of many eastern methods; almost all the eastern methods are based on boredom. In a zen monastery the monk lives a very boring life. The same routine -- exactly the same every day: year in, year out -- no change. Even to avoid outer

changes they have made rock gardens, because trees will change. The whole atmosphere of a zen monastery has to remain absolutely the same -- no changes.

When a person is absolutely bored the mind starts dropping, because the mind exists, feeds, on sensations. When there is something new the mind is alert. When there is nothing new the mind does not bother. If for years you live a boring monotonous life, certainly the mind has nothing to do there. By and by the mind disappears; the mind cannot exist. And that is the root of all mantras, chantings -- they also bore the mind.

When you are doing a T'ai Chi class, it is a very boring phenomenon. Even people who are watching it will feel sleepy because the movement is so slow and the same and the same. It functions like a lullabye on the mind, and the person who is doing it also feels a little sleepy. He cannot fall asleep because he has to move. So two things are there -- monotony, every possibility that he may fall asleep.... But he cannot fall asleep because there is movement. So the movement does not allow falling to sleep, and the slowness of the movement does not allow the mind to get into some entertainment. These both function against the mind. The mind cannot fall asleep and cannot have any entertainment. The mind has no exit, no way. By and by the mind disappears. There is pure energy, just like the oceanic waves continuously coming, knocking, shattering on the rocks. Again coming, again coming, year in, year out, for millions of years... a very monotonous process, but tremendously beautiful.

So music will be an entertainment. People will enjoy it, they will love it, but then the T'ai Chi is lost. So no music right now. I can allow music only for very advanced T'ai Chi practitioners. Then it can become a work for them -- and the work is that they have not to listen to the music. They have to forget the music. The music will pull them but they are not to listen to the music; they have to remain centred. But that is only for a very advanced practitioner. In the beginning the music is very powerful.

It is as if you are meditating and beautiful food is just put before you, and you start smelling the fragrance of it and the saliva starts flowing in your mouth; it will be distraction. It can be used when a person is a very highly evolved meditator; then it can be used as a test. Then the food can be there, a beautiful nude woman can stand there, but it doesn't matter. He will look not at the woman -- through the woman.

There is a story about Buddha. He was sitting under a tree near Bodhgaya, and a few young people, rich people, had brought a prostitute to the forest. They got drunk and they took off the clothes of the prostitute. But seeing them completely drunk, she escaped. Early in the morning they became aware that the woman has left them so they started searching. They came to Buddha.

They asked, 'Have you seen a woman -- a very beautiful woman and nude -- going from here? She must have passed this place because this is the only way to go to the town.'

Buddha said, 'Somebody passed. It is difficult to say whether the person was a man or a woman. Very difficult to say whether the person was dressed or not dressed. Very difficult to say whether the person was beautiful or not beautiful. I looked through... I was deeply in meditation. Somebody has certainly passed -- that much I can say. But who -- man, woman, beautiful, ugly, dressed, undressed -- I cannot say certainly.'

They said, 'You were sitting with open eyes?' He said, 'I was sitting with open eyes, but I was not looking. The eyes naturally reflected somebody passing by. The eyes noted that somebody has passed, but I was not interested' -- and when you are not interested, then nothing distracts... but that's a very high state of meditation.

So right now, don't introduce music. Later on, when a few people have come to a very advanced stage, then I will tell you -- for those few people you can introduce music. But then the point will be that the music remains in the background, and they don't allow themselves to be distracted by it; they remain with their energy. So the music

will be not a support, not a help, but just a test. Right now it will not be good. And if you introduce music people will start almost dancing. Music makes people dance... music has tremendous power. It simply hits your energy and you feel like dancing.

And music helps people to abandon themselves, to forget themselves. So there are two types of meditative techniques. One is to forget yourself -- then music is perfectly good. That's what prayer is -- so in prayer you can use music. But in awareness you cannot use music, because that is self-remembering; you have to remember yourself -- that you are, where you are. You have to remain there, continuously rooted in your being; not going here and there. So for T'ai Chi, centring, awareness, self-remembering, are the right words to understand. For prayer, for sufi dancing, for whirling, it is totally different -- just the diametrically opposite. You have to forget yourself. It is a self-forgetfulness. You have to drown yourself and you have to become drunk. And music is wine -- nothing like it. Nothing makes a person more drunk than music.

There is a very famous story about a Lucknow king. He was a great lover of music, and he invited a very great musician to the court. But the musician was an eccentric person. He said, 'I will play on my sitar but with only one condition -- that nobody should be allowed to shake his head. People have to remain like statues. If somebody shakes his head, the head has to be cut.'

The king was surprised but he was also a madman; he said, 'Okay.' He informed the whole town that only those should come who were perfectly in control, otherwise they would be playing with their life. Many thousands of people wanted to come but they were afraid -- but a few people came; a few hundred people came. And the musician started playing. Half an hour passed and ten, twelve persons were just drunk with the music, shaking their heads; their energy moving. The king was surprised -- 'Can music be so powerful? These people are risking their lives!'

After the programme those ten, twelve persons were caught, brought before the musician, and the king said, 'Now what do you say? Should we cut their heads?' The musician said, 'No. These are the real people for whom I would like to give a special programme. I wanted to know the real people. A person who can risk his life -- I would like to play before him. These are the real drunkards!' People were sitting so stiff because even sometimes you might move for some other reason, and there might be some misunderstanding. People were sitting just like stone statues, but ten, twelve persons....

The king asked those twelve persons, 'Were you not aware? Why did you shake? Why did you move? Why were you influenced by the music when your life was in danger?' They said, 'We don't know. We tried to keep ourselves completely in control to a certain moment -- beyond it, we were not there. So we cannot say that we moved our bodies. The bodies moved, that is certain, but we have not moved. We tried everything that we could do not to move, but then a moment came and we were helpless.... The music was so beautiful and so penetrating, that in that moment all idea of life and death disappeared. In fact the idea of self disappeared, so there was nobody to control. It happened on its own accord. We are ready -- if we are to be killed, we are ready.'

Music has a tremendous power. It is alcoholic; through sound it intoxicates you. Through subtle vibrations of sound it makes you abandon yourself. So it is good for whirling, for sufi meditations, for bhakti devotion, prayer -- perfectly good -- but not for T'ai Chi. T'ai Chi is a taoist method. Music has no relationship with it. So right now you drop that idea.

GOD IS NOT FOR SALE
Chapter #18

29 October 1976 pm in Chuang Tzu Auditorium

Prabhu means divine, and vairag means renunciation -- divine renunciation. And renunciation can either be human Qr it can be divine. When it is human it is futile. When it is your doing it is not of much worth. But when it is God's doing it has tremendous value. So I don't teach that you have to practise renunciation. I simply teach surrender and to just start moving with His will. Wherever He leads is the destiny. Even when His ways are sometimes contradictary, inconsistent, don't mistrust.

The path is zigzag; it is not straight. It cannot be because it is not logical. It is not rational, it is not linear; it is not one single line -- it is very complex. It is just as if you move in hilly country, in the hills. Sometimes you are going towards south, sometimes you are going towards east, sometimes you are going up and sometimes you are going downward, going down, but still you are moving towards the peak all the same because the path goes round and round. Many times you come to the same view, of course on a different altitude. You come again and again many times to the same point but never on the same altitude. The path is zigzag, round-about, multi-dimensional, circular, because the path is towards the peak of human consciousness.

If you practise renunciation it never goes beyond you. Whatsoever you practise remains below you. If you are angry, whatsoever you practise will be poisoned by your anger. If you are violent, you may practise love, but in your love there will be violence. It is natural because it is your practice. How can you practise something which is beyond you? How can you reach for something that you have never known before? You move always in the known. You move in the past, in the mind, in time.

That's why I call it a divine renunciation. It is not that you renounce -- you simply annihilate yourself. You simply say to God, 'I will not stand in Thy way. Now I am available, and

wherever You lead, I am ready to go. If it is life, I'm ready. If it is death, I'm ready. If it is pleasure, good. If it is pain, good. Now I have no say of my own.' This I call divine renunciation. It comes like a light. It comes like a ray from the unknown into the darkness of your mind. Then something of the beyond penetrates you.

Man can be saved only from the beyond. That is the meaning of the christian myth that Christ is the saviour. If it is understood rightly it means that only from the beyond is there a possibility to be saved. That is the meaning of Christ being the son of God: it means that he comes from the beyond. That is just a metaphor that he is a ray from far away, that he is not part of this earth. He is on the earth but he is not part of this earth. He comes from some unknown source. And only that which comes from some unknown source can take you to that unknown source.

Divine renunciation means that you simply leave everything in God's hands... you relax. That's what I see as your direction for the future. You are not to struggle for it and you are not to make arduous effort for it. Simply relax into a deep prayer and the help will be available. It is always available, only we never listen to it.

[A sannyasin says she wants to be strong in spirit.]

... You will have to understand the paradox. If you want spiritually to be strong you have to be absolutely weak. That's why I was insisting on knowing what you meant by being strong, because if you want to be strong in the world, there are other ways. You have to have a very strong ego, will power, resistance. violence, aggression, ambition, competition, greed. You have to develop all sorts of diseases if you want to be strong in the world. But if you want to be strong spiritually there is no problem.

You have to drop all these diseases and you have to drop the very idea of the ego. One is simply nobody -- and out of that nobodyness a strength arises which is not of this world, which is totally different, which is not in fact your strength --

it is God's strength through you. That is the meaning when Jesus says, 'Be poor in spirit.' and 'Blessed are the poor in spirit because they shall inherit the kingdom of God'.... 'The poor in spirit.' One has to be spiritually non-existential -- just a nobody. And out of that nobody-ness you are strong. Then nobody can defeat you because there is nobody to be defeated. Nobody can kill you because there is nobody to be killed. But this is a totally different kind of strength.

Jesus is strong in this sense. He was crucified. His disciples were waiting for some miracle. Their idea of strength must have been a wrong idea -- not at all spiritual. They were thinking that Jesus will show his power -- he will do some miracle -- but nothing happened. Jesus simply died in a tremendous surrender, in a total let-go. And at the last moment he uttered the words 'Thy kingdom come. Thy will be done.' He simply annihilated himself completely. He became nobody, an emptiness. That's his beauty. If he had done some miracle he would have been an ordinary man, because then he would have relied upon his own will. He trusted God. He said, 'Do whatsoever you want to do. If you want me to die on the cross -- that's perfectly okay. If it is your will for me to die, then I welcome it. If you want me to survive, you decide. I am nobody to interfere.'

The spiritual strength arises when you stop interfering with God... when you don't have any will of your own, when you simply trust. Trust is power, but not your power -- it is always God's power. You become a vehicle, a passage. Kabir has said that a man becomes like a bamboo flute -- empty, just a passage. And once you become a bamboo flute -- completely empty -- God starts singing through you. So don't hinder Him, and never ask for any strength of your own, because your strength will be poisonous. Only His strength can be a saving force. Man's strength is suicidal. The stronger the man becomes, the more dangerous he proves to be to himself and to the human society.

That is the difference between science and religion: science tries to make man powerful; religion tries that the man should be completely powerless so that God's power can

flow through him. So be empty! That's what sannyas is all about. And if in that emptiness you feel that you are defeated, then that is God's will. Enjoy your defeat... celebrate it! And that will be your gift.

[The Tao group are present. The leader says: People were crazy. It was a particularly crazy group. So I liked it very much.]

Because if in the group people remain sane, nothing will happen. Sanity is their problem. They have been brought up to be sane; they have been disciplined to be sane. They have been forced and imprisoned in sanity. Sanity is a very narrow thing, and they have lost contact with their vast being. Only in craziness are they able to make contacts again. Only when they are crazy can they reclaim the discarded. Because it is discarded it looks crazy. Because it has been rejected they have denied it. They have closed their doors against it, and they have completely forgotten about it. When it erupts into consciousness, when it again possesses the consciousness, it feels crazy. It is natural -- it is not crazy. In a natural world no person will be insane.
In primitive societies it still happens. If you go to a deep primitive community living somewhere in the Himalayas, you will not find a single crazy person in the whole community. It is miraculous! Why is nobody crazy, nobody insane, nobody mad? -- because the whole community is so natural that craziness is accepted! It is not denied; it is not condemned. Either you can say that nobody is crazy or you can say that the whole community is crazy -- but there is no division; that much is certain. Between sane and insane there is no division.
The more cultured and civilized a society is, the more is the possibility of people going insane. That's why America is more prone towards insanity than any other country. The more cultured, the more educated, the more civilized, the more affluent, the narrower people become. You start

moving in a tunnel which goes on becoming narrower and narrower and narrower. You start feeling suffocated.
Those who are courageous run out of the tunnel, and the people who live in the tunnel, they call them crazy. They force them into hospitals, into mental asylums. They force them to be treated. But it is really unjust. The society takes revenge on these people because they don' t conform to the narrow tunnel, and they want a vaster and bigger life, a fuller and richer life. They are punished for it.
Here in our group this should be one of the points to be remembered -- not that you have to directly put some pressure, but just help, persuade. Let there be a climate where people can come out of the tunnel easily, where they feel that they will be accepted even if they go crazy and that nobody is going to condemn them. Mm? Just a tremendous feeling that they are accepted and welcome whatsoever they are. And that is one of the purposes of the groups. Very good!

GOD IS NOT FOR SALE
Chapter #19

30 October 1976 pm in Chuang Tzu Auditorium

Anand means bliss and shantam means silence. So you have to be blissful and very silent. Happiness has a fever in it; it is never silent That's the difference between happiness and bliss. Happiness is tense. One really gets tired of everything -- even happiness. One cannot remain happy for a long time; you will get fed up with it. You would like to relax -- you would like to move to the opposite. Hence misery follows happiness. It is a must; it is a necessity -- just as night follows the day. The day you work hard; in the night you relax into oblivion.

So whatsoever we call happiness, pleasure -- they are all very tense states. One is constantly excited. Excitement tires, and excitement dissipates energy. And to be excited means that you are not centred. To be excited means that you have gone out; you are wavering. To be excited means that the lake of your being is disturbed too much. Maybe you like that disturbance so you call it happiness, but all the same it is disturbance. The lake is not silent. There are too many waves and much excitement and much turmoil and much chaos.

Pain also is excitement and pleasure too. Hence both are convertible. Pleasure can become pain; pain can become pleasure. And many times, if you observe minutely, you will see this happening: pleasure turning into pain; pain turning into pleasure. That's why sadists and masochists exist in the world. They have come to know how to make pain a pleasure. The masochist tortures himself. There comes a moment when the very torture gives pleasure. The sadist tortures the other. And once you have learned how to create pleasure out of your pain, of course you would like to remain in your pain. That's why so many people are miserable -- they have learned a wrong trick. Whenever they are miserable, they are happy. This is their dilemma. Whenever they are happy, they are miserable because they don't know what to do with this happiness. With pain they know what to do. With pain they become important, significant. They are moving on familiar ground and they know how to change it into pleasure. And the same is true about pleasure: every pleasure automatically changes into pain if you go on watching.

You have met your woman or your friend after many days, and you hug and you kiss, and the friend goes on holding you, and he doesn't allow you to get away from him. There will come a moment when you will see that now the hugging is no more pleasurable; it is becoming painful. Now it has no beauty in it; it is becoming ugly, nauseating, horrible. And if the friend goes on, goes on, you will be on the verge of exploding. You will say, 'Stop! Enough is enough!' But the

first experience of being hugged by an old friend was pleasurable. Just after a few moments it starts turning into pain. All love affairs eventually turn into pain because each excitement is bound to tire you, dissipate your energy.
Bliss is a totally different quality of happiness. It is non-excitement, it is not feverish; it has no passion in it. It has compassion but no passion. That is the condition of shantam. So you have to seek from this moment a state of bliss which is also a state of silence and peace. You have to become a lake with no ripples, with no waves. And when Silence is absolute, there is tremendous bliss. It has nothing to do with all the pleasures that you've known before. You cannot even call it pleasurable; you cannot even call it pleasant. It is a totally new experience. It is neither pain nor pleasure. It cannot be either because it is not excitement. It is a totally different state of being. . . non-excited being. No ripples, no movement, a tremendous presence, a great centring. Time disappears when excitement disappears. And once there is no time, there is peace. Peace is timelessness. And when time disappears, automatically space disappears, because they both are together. They are aspects of the same phenomenon. In a state of silence, there is no time and no space. Suddenly you are somewhere in a transcendental world of no time and no space.
This is the meaning of your name -- anand shantam. Start by being more and more silent. Start by being shantam and bliss will follow like a shadow.

[A visitor says he leaves sannyas to Osho.]

That's very good! That's better. Rather than choosing, to be chosen is better. And it is certainly difficult in the state of confusion in which a human being exists, to decide what to do, what not to do. In fact any decision creates more confusion and a person becomes divided. A part of the mind says, 'Go ahead,' and a part resists. And any conflict, any split inside is bad. Any conflict creates a violence inside. So that's better.

In the East that has been one of the traditional ways. A disciple goes to the master and says, 'If you feel that I am ready, then accept me. If you feel I am not ready, then just say to me. I will come again whenever I am ready and you accept me. ' A disciple simply goes to the master and he leaves it to the master -- whatsoever he wants to. That's more of a surrendering attitude.

It's good. Close your eyes. And if something happens in the body energy, simply allow it . . .

This will be your name.... Forget the old completely -- as if it never belonged to you. Let there be a discontinuity. This moment is historical. One phase of life ends -- another begins. So don't carry the old load with you. Simply get out of it as a snake gets out of its own skin, not even looking back. Simply slip out of the past. Nobody ever becomes victorious fighting with the past, because if you have to fight with it, you have to remain with it; you cannot get out of it. Just slip out of it with no fight Just say goodbye and silently get out of it -- with no effort; because wherever there is effort, there is clinging. So make no effort

That's why I have made sannyas such a simple process. Traditionally it was very complicated and you had to train yourself for years and discipline yourself for years, and then sannyas would be given to you. I have made it absolutely simple for a particular reason. It should be simple. It should not be a discipline; it should not be practised. It should be spontaneous.

This will be your new name: Swami Deva Prasuna. Deva means divine and prasuna means flower -- a divine flower or a divine flowering. And that's how I see every being: every being is almost like a bud. A human being is like a bud. When it flowers totally it becomes divine.

So be more open and don't hold yourself. Just relax and it will open on its own; you will become a flower. And there is no need to force the petals -- they open on their own. You have to do only one thing: you are not to force them. You are not to hold out, resist them -- that's all. If you don't hinder they will open on their own accord, in the right time,

in the right season. And everything has its season and its time. So there is no hurry either. I am not in a hurry. Move patiently, but remain more and more open.

[A visitor says: Many things to learn... Many fears to overcome.]

Mm, mm. They can be overcome, because the innermost core is always beyond them. They may surround us but they can never encroach on our being. They always remain far away. Even when death is just there in front of you, then too your innermost core remains a watcher on the hills, and everything is happening in the valley. Because we are too much attached to the body and to the mind they appear too close; otherwise no fear, no problem, is close. They are as far away as galaxies.

The eastern psychology has been working on these lines for centuries: how to create a distance between the consciousness and the body, between the Consciousness and the mind. That's the only problem. In the East we have never tackled problems separately. That's something new to the West -- they are trying to tackle problems separately. Somebody is obsessed with fear, somebody is obsessed with sex, somebody is obsessed with greed, somebody with anger, somebody with something else -- a thousand and one problems are there, and each problem is being tackled separately as if it has its own existence. Then even if you solve it, nothing is solved, because by the time it is solved you become aware of other problems. And in fact it is never solved -- it simply disappears into some other problem; it starts hiding behind some other problem. You solve sex; it moves into anger. Anybody who is fighting with sex will become more angry, more irritated, more aggressive, violent Now sex is hiding behind violence. You try to solve it from violence; it will move somewhere else -- because all problems are one problem deep down, and unless you tackle the one, nothing can be solved. You can go on playing around and wasting time. And the deepest problem -- the

only one problem -- is that we are identified with the mind, and through the mind, with the body. This is the only problem -- the identification with the mind... that we cannot be just an observer.

When anger arises I forget that it is just an object in front of me. I become one with it; I lose distance. Suddenly I am anger. The reality is that I am the watcher; the anger is just a content passing by. I am the watcher, the witness. If only the witness can be helped to come and to take roots in you, then it is not a question of what problem. Anger comes, greed comes, irritation comes; whatsoever comes one simply remains aware and knows this too will pass and that this is just a passing thing. It has nothing to do with you. You are the one who always remains. Problems come and go. You are the one who never comes and never goes.

In your long life there have been so many problems. Now you cannot even remember them. They came and they went away. They have not even left a trace behind. When they were there they were so important. When they were there, it appeared as if they were not solved, how would you be able to live? The whole life was at stake. Now they are gone -- not even a memory is left The problem that is facing you right now will be the same. It will go, and after one year you will not be able to remember it

This distance has to be created. This is what meditation is all about -- creating a distance between the content and the container.

There is a very famous sufi story. A great master died. All his disciples were always very curious about one thing, and he had never revealed it to anybody. He had a book and he used to hide it and keep it under lock. Sometimes he would go and open the lock and look in the book, and again lock it Everybody had tried to find out what was in the book.

The moment the old man died they all rushed towards the lock. Everybody was waiting: 'What is there? There must be something very precious...' They opened the book -- they were thrilled -- but the book was empty. And just on the last page there was one small sentence written by the old man

that said, 'If you know the difference between the content and the container, you are wise.' And the whole book was empty!... Very indicative.
Once you have known the difference between the content and the container, your life is empty of all problems. So whenever you can come, come. Mm? Good!

GOD IS NOT FOR SALE
Chapter #20

31 October 1976 pm in Chuang Tzu Auditorium

This will be your name... and to explain this a few things have to be understood. There has been a perennial debate down the centuries about man's being -- whether man comes into the world with an essence or just comes without any essence and accumulates essence through actions, through lifestyles, through experience... whether man comes like a seed or comes empty. The seed has the whole tree existing in it already -- it may not be visible but in essence the whole tree exists in the seed. The growth of the tree is not something new. It was already there -- it is simply unfolding. The seed unfolds its essence and becomes existential. So essence precedes existence -- that has been one school of thinkers.
There is another school -- and very prominent in the modern world: the school of the existence, existentialists. They say that man comes as an existence, with no essence; existence precedes essence. Man is not born like a seed. He comes hollow, empty. You have to create your own essence. Man comes without a soul, and the soul has to be created by doing. Your action will give you your soul -- not that you already have it

I am giving you a name: Swami Deva Mahasatva. Deva means divine and mahasatva means the great essence. All the religions of the world belong to the first school -- that man is born like a seed. And that seems to be scientific too. The existentialist's attitude has a flair to it looks more intriguing, more interesting, but is not true. Life is an unfolding. If you don't obstruct its way, the seed will culminate into a flowering, but the flowers always existed in the seed.

Now there are even scientific proofs about it. You may have heard about kirlian photography in Soviet Russia. Now very sensitive films exist which can take a photograph of a seed -- but not only the seed: the sprout which is not yet in existence is also photographed. They can photograph a bud, and not only the bud but the possible flower which is going to happen after a few days or a few hours is also photographed. But the sensitive plate can take it even before that. When it becomes visible to the eyes -- the aura around the flower -- the energy around the flower can be photographed. Before the actual petals open there is an opening of the energy. The energy petals open first -- they make the way -- and then the actual petals follow it.

There is a possibility that some day you will be able to photograph a small child and you can see how he will be when he is a young boy, how he will be when he is old... because life is an unfoldment.

Mahasatva means the great essence that we are carrying within ourselves -- divine, great essence. Deva means divine and mahasatva means the great essence. It is a responsibility, a great trust God has trusted you with a treasure that you have to unfold. The only sin in life is if you don't unfold your destiny. If you die like a seed, how will you stand before God? How will you answer Him? You will be totally ashamed that the opportunity was given to you but you could not fulfill it You got distracted... you got entangled too much in side tracks and you lost your real destiny.

In the East we say, 'Unless you unfold, you will not be allowed to enter into the other world You will be thrown back

again and again into this world.' It is almost as when a student goes to the school and fails: he is to go again into the same class, pass through the same course, the same training. If he fails again he has to go to the same dass again. Many people are stuck that way. For many lives they have been men and they have not crossed the class. It has to be transcended. That's the responsibility of being a man. You cannot condemn a dog, you cannot make a dog feel ashamed. You cannot say, 'You are not fulfilling your destiny,' because consciousness is not yet there, so responsibility is not possible. Man is responsible because he is conscious. He cannot be allowed to be frivolous. He cannot be allowed to continuously distract and entertain himself in futile pathways.
I give you this name so that it becomes a constant pinching arrow in your heart and goes on giving you pain unless you really unfold. So this name is your destiny, your path, your self-remembrance.

[The new sannyasin says: I started as a behavioural therapist... I got fed up with the behaviourism... so I just did what I thought was right... Relaxation exercises, Psychodrama.]

That's better -- continue. And when you come next time, go through all the therapies here. Then try to develop something of your own. You have the potential.
And this is my understanding -- that any technique developed by anybody else cannot make you a real therapist. You can borrow it, but it is almost as if somebody is copying a painting of Picasso. You can copy it -- you can copy it perfectly well. You can be such a perfectionist that even the original may look a little faulty compared to the carbon copy, but then too the carbon copy is a carbon copy and there is no life in it. Truth has always to be discovered -- you cannot borrow it.
That's why it happens that when somebody invents, discovers a technique, in the hands of that man the

technique has a magic. For example, Gestalt therapy: it was a magical thing in the hands of Fritz Perls... a really magical thing. The magic comes from the discovery, because the man and his technique are not two things. He has grown up with the method. The method is almost like blood and bones. It is part of him; the method is not separate. The originator has grown, and the method has grown out of so many life situations, observations -- pain and suffering and pleasure. It has grown; it has seasoned through experiences. It is not a hot-house plant. It has really grown in the rains, in the hot sun, in the winter, in the cold, in the snow, it has grown. It has encountered life, and out of that total encounter, it has a conclusion. The same is true about Psychodrama: to Moreno it was an insight. The same is true about Psychoanalysis: to Freud, it was his own experience. It was something authentic that was rooted in him. It is true about everything.

Now a problem arises. When a method has been successful -- Gestalt has succeeded and it has been helping many people -- many other people will start imitating it, they will start borrowing. It will not be in their being. It will not be connected to their roots. Their own core will remain aloof. Then the magic is lost. This is something very significant to be understood. People are surprised at what has happened and why it used to work.

For example, Mesmerism worked tremendously in the hands of Mesmer. It was his life work. And once Mesmer was gone, Mesmerism was gone. Many people tried -- it became very ordinary. It had no miraculous power in it. It lost its spirit... just a dead corpse. Then people start condemning it because it didn't work any more. It happened like that with Freud's Psychoanalysis. By and by it has become antique, by and by it has become a museum piece. People talk about it, people read about it -- now it is academic. But the charm, the thrill, the sense of discovery is no more there -- cannot be there. Always remember it. Each therapist, if he is really a therapist, has to develop his own technique, his own methodology, his own philosophy, his own view. Learn from

everybody -- nothing is wrong in learning -- but never depend on that learning alone. Otherwise you will always go on missing something. It has to be your life work, and it has to have your total energy in it, flowing. That is possible only when it is your own growth.

For example, it is almost like this: a woman is barren but she can have a child, she can adopt one. She can pour all her love into it but still the child is not hen. At the most she can become a very good nurse but she will never become a mother, because the mother is born only when the child is born. Those two things are two aspects of the same coin, two sides of the same coin. When a child is born, it is not only the child that is born; the mother is also born. On one side the child, on another side, the ordinary woman is no more an ordinary woman -- she has become a creative force. She is now a mother. She was a woman, but passing through those nine months -- the discomfort, the inconvenience, the pain, the dreams, the struggle, the future, the insecurity, the anguish, and the constant apprehension of whether this child is going to be worthwhile, whether this child will be really worth having, and then the pain of birth, and then the birth.... This whole process is involved; then a mother is born.

Before you can feel a deep connection with the child, an inner connection with the child, a physical connection is needed. It is a must. You can adopt a child and you can show all the love that you are able, but something will be missing. The same happens with techniques. When a technique is born and you father it and you mother it, it is your own child; it is your own continuity. It is your own expression... it is your own poem that has come out of your being, and there is fulfillment

People are not helped by the techniques as such, in fact. People are more helped by the therapist. When the therapist is fulfilled and infinitely confident about himself, his confidence becomes catching. His own thrill and sensation catches the patient too. Just seeing the therapist so happy and his eyes glowing with discovery, his hand having a touch

of confidence, and his knowing where he is moving and what he is doing, the patient is at rest; he can trust. And out of that trust he is helped. It is not therapy that heals -- it is the therapist, the personal contact of the therapist that heals. But that is possible only when you have your own child. Mm? otherwise you yourself are wavering.
When you come to a patient you think about how to help him: whether gestalt will be helpful, whether psychodrama will be helpful, whether jungian or freudian or adlerian techniques will be helpful. You are wavering -- you are not certain. You are not certain about yourself. Your uncertainty will become a barrier. You are not growing, you are not streaming, and this patient is at the most a duty: you have to do it But when you have discovered something it is almost a love affair. It is worship, it is prayer. You will feel grateful to the patient that he had come to you. So that's what I suggest.
Continue whatsoever you are doing, learn from everywhere, then when you come next time go through all the groups here. Then meditate and start working as if you don't know anything. Learn everything and then forget it; don't try to carry it. Learn everything and then forget it. Then reach the patient, empty, meditative, loving, and let things happen on their own accord. Within a few years you will be able to develop something of your own. That will be a fulfillment to you and a great blessing to your patents. Mm? Good, Mahasatva.

Anand means bliss, and surya means the sun, the source of light And you have to make it a point when the sun is rising early in the morning to just watch it... very early when it is just on the horizon, just for two, three minutes -- and that is going to help you tremendously. But never at any other time because then it becomes too hot -- just the early rising sun. It has no heat in it; rather it has a very cooling effect on the whole system.
So make it a point to get up early -- and in India the morning is the best time. Each country has its own different

time. India is the best in the morning, just before sunrise. That time is the most peaceful and the most alive. So just see -- just look silently. No need to stare -- you can blink your eyes. Just look and see. No need to think about it, no need to verbalise. Don't say, 'It is beautiful.' Don't say anything at all. Just be there, present, open to the sun, and much will start happening through it. You will feel that something is opening inside you. The sun will become a provocation.

As the sun provokes the buds to open and the birds to sing, it can open the heart also, because we are not different from the trees and we are not different from the birds -- we belong to the same earth.

Maybe on a little higher altitude, but we are the same. If the sun can bring song to the birds, why not to man? If the sun can bring life to the trees and the buds start opening and sharing their fragrance with the winds, why not man?

This was very early recognised in India, and surya namaskar -- salutations to the sun -- became a ritual in India. People go to the river, they take their bath, and wait for the sun to rise on the horizon, and they say hello. The sun is our life source. If the sun dies, all life will disappear from the earth within ten minutes. Within ten minutes, because the light takes ten minutes to reach to the earth. If the sun dies, it will take only ten minutes for the news to reach to the earth that the sun is dead. Suddenly all life will immediately disappear. All song, all love, all life will simply stop. The sun is our life... it is our very vitality.

As I see within you there is a tremendous possibility through the sun. So make it a point to get up early while you are here these two months. Find a place by the side of the river somewhere, and just sit there and wall for the sun to come on the horizon. Just go on looking for two, three minutes; at the most, five minutes. If you enjoy it you can be there longer. And join the music group, then the camp, then these two groups, Sahaj and Tao. Good!

[A sannyasin says: For the last five weeks I have been in this relationship with.... I even can't say our 'relationship' because it was nothing static. Every moment was new. We could unlock on many levels yet. So it's a whole new thing for me.]

Very good. There are many levels. The body is not all, and sexuality is just the beginning of a relationship. But many people end there, and many people never come to know that there are deeper meetings, communications, communions. Many people never know what it is when two hearts meet. People don't know even what it is when two minds meet. And when two vitalities meet and two persons meet, there is a point where two selves simply dissolve into each other and nobody knows who is who. The man becomes the woman, the woman becomes the man. Then there is something of the unknown. Love almost becomes prayer.

But many people end with the body. It is very unfortunate. It is almost as if somebody is carrying a flute -- and just carrying it. He has no idea what it is meant for. He never sings through it. He does not know even that it is meant for a song, does not know that it can create beautiful music... does not know that this ordinary hollow bamboo can become the passage of a tremendously beautiful melody. He is not aware at all. He goes on carrying it.

There is an old sufi fable. In a very ancient family there was some organ, some musical organ, but people had completely forgotten how to play it. Generations came and people even forgot that it was a musical organ. It was gathering dust. It was a very big organ and it was taking up much space. One day the family decided to throw this nonsense. What was it for? Nobody could answer. It was a nuisance because somebody -- the cat -- would jump on it and there would be noise. Sometimes the rats would run over it and there would be noise -- sometimes in the middle of the night. Sometimes children would start playing with it and there would be noise. They said, 'This is just a nuisance. Why should we

keep it?' They took it out; they threw it on the road. They had just reached home when a beggar started playing upon the organ.
Time stopped. They simply turned. The whole traffic stopped, people came rushing from their houses; they forgot everything. For one hour the beggar was playing on it. It was so beautiful, so enchanting -- they were just hypnotised. And when the music ended the family demanded their organ back.
The beggar said, 'It is not yours, because a musical instrument belongs to one who can play with it. There is no other ownership. It may have remained in your house for many centuries but it doesn't belong to you. You are not worthy of it. I am the owner!' And of course the whole crowd agreed with the beggar -- that he was the owner -- because what does one mean by ownership? A musical instrument belongs to one who can play with it.
And that's how it is: life belongs to those who can go deeper and deeper and deeper into it. Many people are simply carrying musical instruments like burdens. Their body is a burden, their mind is a burden. About the heart they know only the word; they have never come across it. Beyond the heart they simply think is death and nothing else.
Love can open many doors. If love is there it always opens many doors. So when one is in love one should be as open as possible, as unafraid as possible, so that love, the arrow of love, can penetrate one very deeply, and can touch layers which have never been touched before. Very good.

GOD IS NOT FOR SALE
Chapter #21

1 October 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I feel if I don't ask you whatever comes up -- every week almost something new comes up -- I'll go off the track; I'll go off on some incredible ego trip.]

Mm, mm. Even the fear of going in a wrong direction is an ego trip. Why are you so afraid of being in a wrong situation? -- because the wrong situation is very ego shattering and the right situation is very ego enhancing. In fact to think of the future is to think in terms of the ego. So remain with the moment If it is needed for your growth -- that you should go in a wrong direction -- it will happen. And you cannot avoid it, because avoiding it will be avoiding your own growth. You cannot avoid anything. So whatsoever is available, enjoy it to your total capacity; respond to it totally. Let this moment give all that it can give to you. And the next moment is going to be born out of this moment
If this moment has been rightly lived, from where will the next moment come? It will grow out of this moment. It is going to take on the same quality. It is going to be a continuity with this moment. The next moment is not coming out of the blue. It grows out of you like a leaf grows out of the tree. It comes from your roots... it is nourished by your life juice. So if this moment is lived rightly.... And when I use the word 'rightly', I don't mean in the sense puritans use it; I don't mean the meaning that moralists will like to enforce on it.
To live rightly means to live totally. It is not being virtuous; it is just being whole. The right is not against wrong or against sin. The right is only against being partial. Don't be partial, don't be fragmentary. And the right has nothing to do with any goal, any perfectionist's ideal. The right has something to do with the feel of this moment If you feel good, it is right. Easy is right. Happiness is right
So celebrate this moment, enjoy this moment, delight in this moment -- and the tomorrow will take care of itself. Think not of the morrow. The moment you start thinking that you may go wrong, that you have to go right, the ego has entered. It is the ego that is worried about its decoration --

morality, good, virtue, respectability... some shoulds. So just remain with the moment, as much as possible and everything will go right If this moment is right, everything is going to be right

This is the definition of being right if you are happy in this moment nothing is going to be wrong. Happiness is a sure indication that things are flowing with the total; you are one with the universal.

Happiness arises only when there is a harmony between you and the whole... when there is no conflict, when there is no pain. Then there is sheer joy -- and the joy is incredible because you cannot even find any cause to it. You cannot explain why it is there. It is there unexplained, and it is utterly there, for no reason at all; it is simply there. It is there like a mystery. So live in the moment and by and by start dropping these tensions of the future. If you go wrong, you go wrong; nothing is wrong in it. Don't be a coward -- be courageous. In life a few wrong things happen. In fact they are part of life.

You cannot weave a cloth unless the thread is put in such a way that each thread is crossed by another thread, the vertical is crossed by the horizontal; otherwise the cloth will not exist. A good man is simply good. He is a heap of thread; he is not a cloth. A bad man is simply bad. He is again a heap of thread; not a cloth. A whole man is both. He accepts God and devil both, day and night both. And in that acceptance is transcendence. In the very acceptance you are neither good nor bad. You have gone beyond both; you become a witness. And that's what real sanctity is.

So don't try to be good and don't try to be right. Don't try to avoid the wrong and don't try to avoid the bad, because then your life will lose all salt. You will become tasteless. Saints are tasteless -- at least so-called saints. A real saint has tremendous contradictions in him; he is paradoxical. He is both sweet and bitter. He is as dark as the darkest night and as full of light as the noontime. He's simple like a child. You can almost call him a fool. That's what Saint Francis

used to call himself -- and he is as wise as there is the possibility to be.
In the Old Testament there is a saying: The wiseman, the perfect man, is as cunning as the snake and as innocent as the dove. This is the contradiction -- as innocent as the dove and as cunning, sly, as the snake -- but both meet, and in that meeting both change their qualities; in that meeting both negate each other. When both the plus and minus come together they negate each other. And out of that negation a zero experience is born. When God and devil meet they negate each other. They are equal forces, and when they are negative, you are empty. That emptiness is absolute. It knows no limit; it is immeasureable. And in that emptiness is what in the East we have called the witness, the witnessing consciousness.
My whole effort here is to help you to become that emptiness. So I am not worried about going wrong. Sometimes it is good to go wrong. It is very good to go astray sometimes. It is not always good to remain good, so don't be worried about that. It is as it should be. Nature takes its own course. Simply remain with the moment. Live the moment with your total being involved in it, committed to it, absorbed in it. Become drunk with the moment, and then whatsoever happens will be good. Even if it is not good, it will be good. At least eventually it will prove to be good. Even if you go wrong sometimes, finally you will find that that was also part of being right. It was needed. Life is really a mystery, and the mystery is because of this paradox.
If you love somebody and you are together for twenty-four hours, your love will lose charm, the magic will be gone. But sometimes you are separated. You fight; you go on your own way. When you are separated, again a desire to meet arises. Again you come... you come fresh. The old is dissolved by the fight. You have become discontinuous with the past. Now it is a new moment again -- fresh, young, virgin. You fall in love again. You will fight again.
One day when you look at the whole phenomenon you will see that fight was part of love -- otherwise love would have

died long before. It was the fighting that wouldn't allow it to die. The fight creates separation, the separation creates desire to be together again. You come together again. In being together again there comes a moment when it becomes flat, becomes monotonous. Again a desire to separate arises. You move again... you fight for small excuses. That's why lovers always say, 'We have been fighting but there is nothing much to fight about.' In fact when they look, when they think about it, it seems ridiculous. The reason seems to be absolutely absurd, or so tiny -- but that is not the point. They don't know the real reason. The real reason is that they want to create hunger again. Separation gives hunger.

This is how it goes -- exploding, imploding, exhaling, inhaling. This is how it goes -- happiness, unhappiness; good and bad, right and wrong. So don't be worried about it. Simply trust life. I teach you trust -- trust in life. So if sometimes life leads you into some wrong ways, go. Don't resist that moment; just go totally so whatsoever life wants you to learn from that experience is learned, and you can come out again.

In Jesus' life he used the parable of the prodigal son very much. That's what I am saying. A man had two sons and he divided his property among these two -- half and half. One remained with the father -- was a good young man, very virtuous, obedient, served his father, increased the money that had been given to him, was respected by everybody. But the other, the younger one, left the town. He gambled, he drank; he moved in wrong company. He destroyed all his money, he destroyed all his character, he destroyed his health.

One day news came that he had become a beggar. The father sent a message that there was no need for him to become a beggar; he could come back home. The son came back and the father arranged a big feast for him. The fattest lamb had to be killed and the best wine from the cellar had to be brought. He invited many guests to receive the son on his coming back.

Somebody went to the field where the older son was working hard in the hot sun, and said, 'Look at the injustice! A lamb was never cut for you. The old wine was never brought for you, a feast was never given for you. Nobody gathered to welcome you. Now look what has happened! This is absolutely partial. And that vagabond who has destroyed the whole money earned by your father with much hard labour is coming back a beggar. His whole life savings he gambled. Now he is coming like a beggar but he is going to be received like an emperor!'

Of course the son felt bad. He came home and he said to the father, 'This is too much!' And the father laughed and he said, 'You are with me so there is no need for any welcome. Not that I love you less, but the one who was lost is coming back. He needs love, he needs acceptance. He has to be welcomed. It is not unjust to you. He is wounded and he needs rest and love. Love will be his treatment.'

So nothing wrong in.... What Jesus is saying through this parable is that those who go astray will also be received by God. They will be really welcomed. This parable is very dangerous. It says that those who are good, they are just so-so -- but those who are bad, once they come back home they are going to be received with a great feast because they took the risk of going astray. They are becoming grown up. They have become more experienced, they are more mature. They staked their life, they risked their life. They were lost, and they are being reclaimed.

So never be afraid that something may go wrong. Simply trust. If it goes wrong, that's what is needed. Go prayerfully into it and you will see that your prayer, your acceptance, your trust, has changed the whole quality of it. It has transformed it utterly. The wrong also becomes right when you trust life. And when you don't trust life even right becomes wrong. So it is not a question of right and wrong. And whenever you have a question, ask. Don't be worried about it -- whatsoever it is. Mm? Good.

[A sannyasin, who is a dancer, says: Since I came to Poona I have been sick four times. There is no desire to do any activities. I thought I was going into a more devotional path but now I think I can go into meditation.]

Mm, mm. A few things to be understood. First: this moment is precious. When energies start moving inwards and one wants to be just alone, silent, and everything seems to be distraction -- even one's own hobbies, one's deepest interests, even they look like distractions -- this moment comes. Energies are simply moving inwards. But you have to do one thing: enjoy this inner movement of the energy but keep in contact with your music and your dancing, because soon, when this process has ended, you will move into another phase when the energy will move outward. It is an inner rhythm.

When it moves outward, if you don't keep contact things will become difficult. So right now give as much time as you like for simply sitting but keep a minimum contact at least with your dancing, your music, your training. Fix a few hours. For those few hours completely forget about this inner-going energy. That will keep you in balance and it will be very paying.

If for example you give four hours in twenty-four for your music and dancing, then twenty hours are yours. If you give these four hours -- which will be a little difficult because the energy is moving inwards, and you are going outwards -- this will make you capable of certain things in the future. When energy moves outwards you will be able to give at least four hours for inner work, and that will become a balance.

It is just like the symbol of yin-yang. The symbol is in a circle... as if there are two fish -- one is white, one is black -- and each are turning into the other. But the deepest symbol in it is that the white fish has a black dot in it and the black fish has a white dot in it. These are the four hours I am talking about. When the energy is moving inwards you are a white fish, but let there be a black dot; that will keep

you in balance. When energy is moving out you will be a black fish, but then let there be a white dot in it; that will keep balance. Otherwise both will fall apart.

And once a person starts falling apart, it is dangerous. It has happened to many people. All the old monasteries are full of people who have completely forgotten how to get out. And that is not good -- because silence is good, but if you cannot get out.... If out of your silence a song is not born, then it is dead; it is barren. You remain a seed and you never flower. You have something but you never share.

Silence is good. It is good only because it can become the womb for a song. And song is also good, because song can be possible only if there is silence within. So one has to keep balance. It is exactly like a tightrope walker. When you see that you are falling towards the left, start leaning towards the right. Right now you are falling inwards; keep a little leaning towards the outer. Otherwise you can turn into a monk in a month -- and that is a wastage. One person becomes useless again. It is uncreative.

There are people who live only in the outside. They create much noise but no music comes out of them because music needs grounding in silence. They make much fuss in the world. The politicians, the generals, the money-mad people -- they make really much fuss in the world. They have caused the world to be in a neurotic state, but nothing comes out of them. And people who have renounced the world, they don't make any fuss. They keep quiet but their quietness is dead.

My approach towards life is paradoxical because life is paradoxical. I would never like you to move into one extreme totally. Keep contact with the other; always keep balanced. And always remember that whenever one process is becoming too much, start leaning towards the other process.

So continue -- you have to create a discipline. Decide to put aside a few hours for your dance, for your singing, music, and the remaining is for your inner being, so let it move there. After a few weeks, one day suddenly you will see that

the tide is turning, the climate is changing. And when the climate changes, again you have to keep balance. Those four hours that you were giving to music and dancing have to be given to meditation; and then you can give twenty hours to the outside activity. But this has to be the balance. Always remember the yin-yang symbol -- it is really beautiful. But the most important part is the white dot in the black fish and the black dot in the white fish. Then one is together -- and that togetherness brings strength, that togetherness is power.

The oldest jewish word for God is Elohim. It comes from the same root as the mohammedan word for God, 'Allah'. It comes from the root el. El means power. Elohim means the one who is powerful. Allah also means the one who is powerful. Allah is the totality of the whole universe -- all yin, all yang meeting, all feminine, all male energy meeting, life and death meeting. That is the total energy of Allah, Elohim, God.

The same can happen on a small scale. Man is a miniature, a small yin and yang. You can become a small circle, but the moment you become a small circle, you become powerful, and suddenly all God's power is yours. So just keep balance. Balance is the word to be remembered.

And the illness may be part of this process, because you have lived a very outward life. You have lived actively and now suddenly you are moving into an inactive and passive, meditative life. That change is too much. It can make you ill many times; the body will need adjustment. So if you keep outside contact you will not fall in so easily. But continue, otherwise you will lose much and I don't want you to lose anything. When we can gain everything without losing anything, why be foolish? Meditation is possible with your dancing; there is no problem in it. In fact, it is more easily possible than for a non-dancer.

I make people dancers who don't know anything about dancing. You know much about it, you have a feel for it; you have a potential for it. You should not lose contact. Mm? Good!

GOD IS NOT FOR SALE
Chapter #22

2 October 1976 pm in Chuang Tzu Auditorium

[The mother of a sannyasin said that Osho's discourses had helped her to understand Jesus teachings: But when I go back, catholic students will ask me the difference between Osho Christ's teaching and Jesus Christ's teachings. And there is one point, if I may ask, I would like enlightenment on.
We are taught that the kingdom of heaven flowers in a love which shows itself in good works, in caring for the poor and the sick. Sometimes I get the impression with your lovely orange people, that good works are bad words... and please I would like enlightenment.]

I understand. Christ has been very much misunderstood. In fact whatsoever Christianity is saying about Christ is more about Judas than about Christ. Let me tell you one parable that you must be aware of.
Jesus came to a house and a woman -- not a good woman, a prostitute -- came and poured very precious perfume on his feet.
Judas was standing there and he said, 'You should stop her because this much money is wasted. This can be given to poor people.'
Jesus said, 'When I am gone, poor people will always be there. You don't understand her heart. Let her do whatsoever she is doing.'
Now ask your christian theologians, 'Is Judas right or is Christ right?' If you think socialistically, Judas is right, because that would have been good work. The money

should go to the poor. There may have been beggars in the town, may have been hungry people in the town. And it was precious perfume; it could have been sold. Judas was a communist. But Christ is not worried about that Christ is worried about something else. He is not as worried about the body as he is about the heart He says, 'Look at her heart. Look at her love!'

My own approach is that the first thing to be done is to be done with the heart. When your heart flowers, nobody knows what shape it will take and what life will start happening to you. If your heart's flowering leads you into the service of the poor -- good. But if it doesn't, there is no need to force your being. Just because preachers say that you should go and serve the people, you should not do it as a duty -- you should do it as your love. If your heart opens and flowers and you suddenly feel a tremendous urge to go and serve the people, then it is perfectly right. But it should not come as a commandment -- it should be something intrinsic. Sometimes it happens and sometimes it doesn't happen, because everybody is so unique.

Sometimes it happens when the heart opens and one is in meditation or in prayer, and one has the first glimpse of God -- sometimes it happens that one goes to the poor, serves them. Sometimes it happens that one simply starts dancing and singing and simply forgets everything about the world -- the poor and the rich and all the nonsense; that too happens. Sometimes it happens that one never goes anywhere -- simply sits under one's tree, like a Buddha, unconcerned. The whole life seems to be just a dream; the poor and the rich together -- all are in a dream. And a man of enlightenment simply sits there... because the dream is a dream. Whether you are poor in your dream or you are rich, doesn't matter.

I'm not saying that one should follow any pattern; one never knows what will happen to a certain person. He may take the flute and go on singing -- because in the world there are so many people who need song, who are so poor because they don't have any song in their life. Or somebody may

start painting. It is unpredictable. But the basic thing is the opening of your heart. Then leave it to that opening itself; wherever it leads you is good. First open yourself to God; then whatsoever direction God leads you, you follow.
You don't carry any of your mind. Otherwise what happens is that a reversal takes place. People think that a good man, a religious man, is one who serves the poor. Then a reversal happens: you start serving the poor and you think you have become a good man -- that's not necessarily so. You can serve the poor man your whole life and you may not have any glimpse of God.
I have seen many public servants -- in India there are many because the country is poor -- but they are all politicians. They serve people but they have their motivations. I have seen many christian missionaries in India; they also serve, but they have their motivations. They are bound to have their motivations because they don't have any prayer in their heart, they don't have any meditation. They have not contacted Jesus at all. They have been trained -- they have been trained to be missionaries. Their whole motive is how to convert the poor to Christianity. They make hospitals, they distribute food, they distribute medicines, they open schools. They do many things -- good things -- but deep down the hidden motive is how to convert these people to Christianity. And all these things are just bribes.
You will be surprised that in India not a single rich man has become Christian. Only the very downtrodden, the very oppressed, the very poor uneducated -- they have become Christians. Why? -- can't your missionaries do anything to bring Jesus to other people? No -- because their whole approach is of bribery. You can bribe a poor man. You can tell him that his children will be well-educated -- become Christian. And of course they see it. And I am not saying that they should not become Christian; I am not against it. I say it is good! Become Christian -- at least your body will be taken care of. Hindus are not bothering about your body at all; become Christian. But this has nothing to do with religion. They become Christian because they have their

motives: good service, a good house, better medicine, better education for their children, better employment; they have their motives. The missionary has his motive. And nobody is concerned about Christ, nobody is concerned about religion. The missionary has the motive of how to convert more people.

A good man is not necessarily in the service of the poor. And the person who is in the service of the poor is not necessarily good. Many good people have never served the poor; still they were good. You cannot say Buddha was not good because he never opened a hospital and never went to the orphans and to the lepers; you cannot say that only because of this he was not a good man. You cannot say that Lao Tzu was not a good man because he never served anybody. And you cannot say that the people who are serving are good just because of their service. They may be politicians; they may have motivations.

So my concern is not what you do after you have opened. My concern is that you should be open first -- and that is basic and central. One should be very selfish before one opens, otherwise one can waste one's life. One should put one's whole energy into one's own opening. Once it has opened, then I don't say any guidelines. I say now you can have your guidelines from God Himself

A master is needed only to help you to open -- then the work is finished. Then you are face-to-face with your God. Then you can forget about me. You can simply move with your God wherever He leads. Mm? If He leads into dance, dance. If He leads into singing, sing. If He leads into poor man's service, serve. And if He says, 'Simly sit under a tree -- that's how you are going to serve me,' then sit under a tree and let your vibration surround the whole earth. But it depends; it is individual. And I have no enforced discipline about it. So your question is very relevant....

[A sannyasin says: I want to move deeper into sex... I feel my orgasms are very weak, and it happens too soon.]

Mm mm. In fact there is no standard and there is no way to judge what is soon and what is not. In the West particularly, because there is too much talk about orgasm, many problems which have never existed before have arisen in people's minds.

Somebody can continue in the sexual act for minutes, somebody can continue even for hours, and somebody can continue only for seconds. Now if you know that somebody can continue for minutes and you are a seconds man -- you continue only for few seconds -- you will feel that you are missing something. This is foolish; nothing is being missed. Your orgasm, the experience of orgasm, is going to be the same whether it is after three seconds or three minutes or three hours or three days. The orgasm has nothing to do with the prolonging of the process. Orgasm comes at the very end of the process so whether the process was three seconds or three minutes is irrelevant. It happens in a split second. Those three minutes or three seconds make no difference. You follow me? It is the last peak. Your peak comes faster than others, but nothing is wrong in it. The peak comes!

And if you start comparing it with others -- which is now possible because of Masters and Johnson and others, and much research is going on on sex, and they are creating much confusion in people's minds.... It depends; everybody's body functions differently. Nothing to be worried about And the problem becomes doubly complex: when you start worrying, your capacity will become disturbed. The more you worry about orgasm, the further away will be orgasm. It won't happen easily. So the first thing is not to worry about it, not to think about it.

All sorts of animals are having orgasm, mm? -- from the smallest to the biggest elephant, and nobody is worried because they don't read any Masters and Johnson. And they are an enjoying! In fact man is the only animal who becomes impotent No other animal becomes impotent, because they don't worry about it Worry makes one impotent. If you go on constantly worrying about it, it can

create impotence. First you start feeling that you are weak because you compare. Then you become disturbed about it Then you think you are missing something -- your orgasm is not really as it should be. Then by and by every process will be disturbed.

These processes are unconscious processes. You should not bring any deliberate effort to them. Your orgasm is your orgasm and your time is your time. And everybody has his time so there is simply no comparison with anybody. Burn all the books that you have and forget about it.

And the second thing to remember: they have created another problem in the western mind -- that the man has to satisfy the woman and the woman has to satisfy the man. Now both are disturbed. So the man is looking to see whether the woman is satisfied. If she is not satisfied, something is lacking in him; he is not man enough. And when you start feeling that you are not man enough you are going in the wrong direction -- more and more difficulties will arise. You will start becoming shakey; you will lose confidence. And the woman goes on looking to see whether she is satisfying the man or not. If she feels the man is not satisfied or if she feels the man has not attained to that ecstasy that is preached all around the world now, she feels that something is missing in her. Now both become disturbed and a beautiful act of love is corrupted.

These are not the things to be worried about. They take their own course. If you love the woman, you love the woman. If she loves you, she loves you. And everything is satisfying when love is there. There is no need to fulfill some standard, because there is no standard. Forget about it, otherwise you will get into trouble. Simply forget about it. Simply enjoy. Whenever it is there, good. If it comes soon, it comes soon. That is your way; your body functions that way.

Sometimes it happens -- life is so complicated -- that if a man has too much sexual energy his orgasm comes faster because the energy is overflowing so much. In young age orgasm comes faster. In old age, by and by it is delayed. It

always happens that a old man can satisfy a younger woman more easily than a younger man, because the old man has not so much overflowing energy. The orgasm will come very slowly. If you want to become old I can do some magic and I can make you old (chuckling). But then don't complain to me!

It is just that you are young and you are healthy. In old age you will bring again another problem -- that it takes too long! Don't be worried. A few things should not be done in a deliberate manner -- at least not love. Let it be spontaneous, and whatsoever is needed will happen. The body is very wise and the body knows its ways. Simply forget about it for one month; completely drop it out of the mind.

When you feel like loving, love. And go wild! Time is not the question. Before making love, dance, sing, then make love, and after love, pray, because that is the most beautiful moment to pray. The whole energy is released and one is in a different kind of place... a beautiful place, naturally created by the sexual release. When the sexual energy is released you are almost in a temple, so that is not the moment to go to sleep. That is the moment to listen to beautiful music or to pray or to dance or to just sit silently and watch the stars. Just become silent and aware -- be wild! Mm?

And whatsoever you are doing is just the opposite: you are becoming too civilised about it. It is not a question of know how and there is no technique for improvement. All techniques will be destructive.

Once people get into techniques their whole love energy is lost; then it becomes very mechanical. Simply accept your being, this is the way it comes to you. You have more energy -- not that you are weak.

And this is not the question for you to be worried about -- whether you satisfy her or not. And she should not worry about you -- whether you are satisfied or not Simply think of yourself, and if you are satisfied -- finished. And she has to think about herself, she is satisfied -- good. Sometimes

dissatisfaction is there too; that is part of life. Sometimes you make love because the woman wants. Sometimes you make love because it has become a routine, a habit. Sometimes you make love because if you don't the woman may think that you don't love her so it has become a duty. Sometimes you make love -- you don't know why. Maybe you had nothing else to do -- the electricity and the TV was not working. .

It happened in an american city. For nine days there was no electricity and all the women got pregnant. Yes, it actually happened, because there was nothing to do. Nothing to see -- what to do? When the room is dark, what to do except love? These things will never bring satisfaction.

Make love only when there is tremendous desire and passion, otherwise simply say, 'Excuse me, it is not there, so what is the point?' Pretending is not good. And if you stop pretending, you will find that your depth of love-making has increased very much. Then there is another problem: people are making love too much. They have made it almost routine. The idea that sex is very hygienic has been given by medical authorities. If you don't make love every day something will go wrong. Now they say that even a heart attack is possible it you don' t make love enough. So they go on giving all sorts of statements.

People have lived for years without making love. Love is not that much of necessity. It is a luxury, and it should be used as a luxury. It should be a rare thing, a feast It should not be made routine; it should not be everyday food. One should preserve it for some rare occasions when you are really flowing, when there is a different space. One should keep it as a present for rare moments, otherwise life becomes very boring. Mm? just as you eat every day and you drink your tea and you take your bath, you make love also. Then one finds it boring -- everything is the same.

Let love be something special -- it is special. And wait for right moments. People almost always choose the wrong moment. My observation is: whenever the couple fight, after fighting they make love. First they become angry then they

fight with each other, then they start feeling guilty about why they are doing this to each other. Then they start hating themselves for not behaving rightly. Just to compensate they make love. This is almost a routine: couples fight and then they make love. You cannot find a more wrong situation in which to make love. How can it be satisfying?
Wait for the right moments. There are a few spaces -- they come; nobody can manage them. Sometimes they are there. They are just divine gifts. One day suddenly you feel you are flowing, not on the earth... flying. You don't have any weight. Some day you feel that you are so open that you would like to give everything that you can give to your woman; that is the right moment. Meditate, dance, sing and let love happen amidst dance, singing, meditation, prayer. Then it will have a different quality -- the quality of the divine. And I teach you that
Love can have the quality of the devil -- that's how it is there in the world, ninety-nine percent. Love can have the quality of God, and unless you make your love divine, it is not going to give you any contentment. You can have a longer period of love-making or a shorter; nothing will help. When love becomes divine, it simply makes you so contented, so tremendously at ease and at home.
For one month simply go very easily. Whatsoever I have said, meditate on it, mm? And after one month tell me. Mm? Good.

[A visitor says: I have heard about you in Germany. I've read books of some people, of Wilhelm Reich -- 'Sexual Revolution'.

So what have you done about those books? Have you made any sexual revolution? (laughter)
... No. Don't do it, because Reich died in a gaol, mad! Reich is good -- nothing is wrong in him -- but he was very incomplete. He had a few glimpses and then he tried to make a whole philosophy out of it. That always happens.

Whenever a person stumbles upon a fragment of truth he starts thinking that he has found the whole truth. And when you claim that the part is the whole, things go wrong. The part is the part, and if you restrict your claims to the part nothing will ever go wrong. But this is very difficult. Even a fragment of truth is so convincing that when it falls upon you, you are so dazzled by it that you think the whole truth has been achieved by you. Then the ego takes possession of it and you start claiming.

Reich was one of the very very talented, intelligent people of this century, but he got into trouble because he started claiming a small truth, a part-truth, to be the whole. It made him insane. This is insanity. He lost all sense of humour. He became a prophet -- and then things went wrong. Paranoia came in: he started thinking that everybody was trying to kill him and that he was a great prophet and they were against him. Who were they? Nobody knows. When you start thinking like that you create those people that you think are are against you -- and he did. Somebody is going to fulfill the role. If you become afraid, then somebody is going to make you afraid. This is how the mind goes on in a vicious circle: first you become afraid then you create somebody who makes you afraid; then you are convinced that your fear is right. Then fear can do anything.

Just the other day I was reading a sufi parable. A very cruel king called a sufi mystic to his court and said to the mystic, 'I have heard that you have mystic powers. Perform them before me in my court! And if you try to hide anything from me, you will be hanged immediately. So choose: either death, or show your miracles and your magic powers!'

The mystic was going to say, 'I don't have any mystic powers. I'm just a poor mystic, doing my prayers.' But when the king said, 'If you don't show them you will be hanged,' he immediately closed his eyes, opened his eyes, looked at the earth and said, 'I can see the hell fire just underneath -- hidden in the earth.' Then he looked upwards at the roof and said, 'I can see heaven -- God sitting on the throne, and angels singing and dancing.'

The king said, 'How can you see through solid objects? What is your trick? What is the secret?'
And the mystic said, 'There is no secret You need only to be afraid -- then you can see anything! (laughter) I am simply afraid that you will kill me! Only fear is needed,' he said, 'then you can see heaven and hell and everything.'
And once you start seeing, there is a tendency to find proof for it -- and the proofs are always available. Do one thing: start a few groups here, and join the music group.

[A sannyasin asks about a problem with her mother: She feels like I'm rejecting her and she's in real pain about it. Well, I am too. And I realise I'm in a big lock with my mother. I'm always causing her pain or I know she's always feeling pain because of me, and I'm always feeling pain because of this. I realise that I've pushed it so deep that it doesn't even come up in me. In the Intensive not once did it come to my consciousness. I feel I want to be myself with her, and when I'm myself it seems to hurt her more.]

Mm mm. It will be a little hard for you to understand, but if you don't become yourself you will go on hurting her. The day you decide that now you will be yourself -- whether it hurts her or not -- she will stop getting hurt, because then there is no point This is a very psychologically tricky thing. The mother knows that if she feels hurt she can hurt you; hence she feels hurt She knows she can control you, dominate you, by feeling hurt Once she comes to know that you have decided to be yourself -- whether it hurts her or not is irrelevant; it is not the issue at all for you -- she will immediately drop getting hurt, because then there is no point. You follow me?
If you really want not to hurt her, decide that you will not think about her at all. You have just to be yourself. You are not here to fulfill anybody else's expectations -- the mother, the father, the brother, the husband, whosoever. And if you become yourself you will start helping her. She will feel good because you will no more hurt her. Right now if you try not

to hurt her, you carry the old thing; the old trick still works. And mothers become very proficient in it; that is their way to dominate their children. They feel hurt, they cry and weep, and the child feels, 'I am bad. I am guilty.' This becomes a power.

There are two types of people: one who dominates you by being powerful. They are not so dangerous. You can protect yourself against them; you can fight with them. Then there is another type of person who becomes very helpless, who makes himself so weak and through weakness controls you -- because when the other becomes so weak, so helpless, so hurt, you start feeling guilty. You feel, 'What have I done? I should not have.'

Stop it! It has gone on long enough. Simply stop it Be a little hard. And it will be good for you and good for your mother. You will understand soon; you will see that the problem has disappeared. You are watering the problem. You may write letters 'I am sorry mother,' and this and that and all nonsense, and she will feel powerful that she still has a hold on you. Now that means that next time whenever you do something that she does not like, she will again be hurt Simply tell her that this is meaningless, that she has made you intelligent enough, mature enough to decide for yourself. You are sorry that she feels hurt but you feel pity that she is doing unnecessary harm to herself. You are going to remain a sannyasin and you are going to be yourself now. Don't give any hint that you are crying and weeping. And that will be good for her also. Otherwise this is a very subtle form of control. This is not good for you and this is not good for her.

But write to your mother. Write one day, then wall next day and again read it; again improve it. It should not give any feeling that you are hurt and crying and weeping. It should simply give a solid feeling that you have become mature; you are no more a child. That's all. And see how it works, mm? Good!

GOD IS NOT FOR SALE

Chapter #23

3 October 1976 pm in Chuang Tzu Auditorium

Deva means divine and arpita means offered -- offered to the divine, an offering to God. And that's how life has to be. If it is not an offering one remains miserable. If it is not an offering one can never feel any meaning. Meaning comes only when you are joined together with something bigger than yourself; then suddenly there is meaning. When you are alone you are meaningless. So there is some meaning in love, there is some meaning in prayer, because they relate you, they take you out of your loneliness; they become bridges. An offering to God is the greatest bridge there is. Then you join with the whole, and with that very joining there is transformation. Then you are no more the old self. In fact you are no more the self at all; that privacy disappears. You are no more enclosed -- you are simply open, and there is great trust.

The modern man is missing meaning because the modern man has forgotten how to offer himself to something bigger than himself. Many substitutes have been found. Those substitutes are very dangerous. Somebody offers himself to a political party; becomes a communist, or becomes a nazi, a fascist, or something else -- that is an effort to find something bigger than himself. But a political party is a political party. It has nothing to do with the eternal; it is very momentary. Then people offer themselves to nations: somebody is offered to India, somebody to the fatherland -- Germany -- somebody to some motherland, and somebody is offered to some church -- christian, mohammedan; but these are just poor substitutes. If one is going to offer, let God be the only altar. Nothing else will be helpful. Let the ultimate be the altar and become just a flower on that altar.

Deva adheera means a tremendous longing for God -- a great desire, a very intense desire that one can shake one's whole life for a burning desire for God. It is there -- you are not yet aware. It is just there coiled up. Any moment it can uncoil, and then you will see your whole life in an altogether different light The whole past will become meaningless. All that you have alone is not of much worth. Once this desire bursts forth you will have a different meaning and a different direction and a different destiny. Suddenly everything will start fitting together.

As I can see up to now you have not been together. Things have been falling apart. Somehow you go on holding them, but they are not together; the unity is missing. You are not yet an individual -- a crowd: one desire going this way and another desire going that way, something pulling down, something pulling up. You are being pulled and pushed in many directions.

I give you this name so that you start being conscious of a deeper layer of your desire, a deeper layer of your being. And once this desire takes possession of you.... And it is almost like a possession, it is almost like a madness. That's why people go on repressing it. To have any dialogue with God one has to be mad. To be mad means that one has to risk one's whole being, one's whole mind. All that one has, one has to put at stake. It is a gambling... one never knows what is going to happen. Nothing is certain and nothing is predictable, and yet one gathers courage and stakes everything for the unknown.

Just start meditating here, do a few group, and any moment it will come up, surface, and then you will see your life in a totally different context and everything will fall together. Once a great desire arises, all desires simply function as fuel for it. Then they become tributaries -- just as a big river comes from the Himalayas and all small rivers just go down and meet with the big river and dissolve themselves. All small desires are just like small rivers, small streams: they don't have enough energy to reach the ocean by

themselves. Hence no desire ever gives you fulfillment because fulfillment is at the last moment. That is when a desire dissolves into God; that is when a river disappears into the ocean.
We are hankering for that ocean of bliss with small desires: somebody for money, somebody for power, somebody for prestige, this and that. But these are tiny desires; they don't have enough energy. They go only so far and then they disappear in the desert They don't have enough power and enough water to reach to the ocean. They need some big river so they can join together with the river.
This desire is going to be your Ganges, your big river. And all small desires have to be sacrificed to it; let them be tributaries.
Do you have something to say? Don't be shy -- whatsoever it is!

[The new sannyasin asks about her relationship with her boyfriend: I feel energy there but I don't know which direction it's going -- I just don't know. I'm a bit frightened by it.]

Mm mm. Let it take its own course; don't try to control it. Just go with it. Whatsoever direction it takes you, explore that direction. Don't inhibit, because once the mind comes in, it corrupts everything. Sex is pure, love is pure. When the mind comes in it corrupts it. So simply go with it. Accept the invitation and follow it, trust it. It is your energy, so why be afraid? And if you are afraid of sexual energy it will be very difficult not to be afraid of divine energy, because sexual energy is just a fragment of the divine energy. It is a small quantity of the same energy.
The divine is tremendous and the sexual is not tremendous, but one has to move with it -- that will teach you the first lesson. It is just as somebody goes to learn swimming: first he learns in shallow water. Once he has gathered confidence and once he has started enjoying swimming, he starts exploring deeper waters. Then he can go anywhere. Sex

energy is just like being on the bank in shallow water. You learn how to love, you learn how to pray. If one is stuck there something has gone wrong. If for his whole life somebody starts swimming and continues just in the shallow water, it is stupid. Nothing is wrong when you are loving, but when you have learned then you go and you explore the unknown.

Sex energy is just a given quantity of divine energy in which you can learn how to swim. When you have learned, then go farther. Move into love. Love is a bigger space and prayer is the biggest space, but the energy is the same. The depth differs but the water is the same. And learn from the very beginning to relax with it The problem is arising because you would like to control it, you would like to guide it. You would like to move the way you want to move, in the direction you want it to move. You want that the mind should remain the manipulator, the dictator.

The mind does not know anything. All that the mind knows is borrowed. And the mind is a very late-comer. Sexual energy has existed for millions of years. It exists in the animals, it exists in the insects, it exists in the birds, it exists in the trees. It has existed in millions of forms, and then it has come to you -- to man, to woman. It has such a great experience behind it that it is wiser than the mind. The mind is just man-made and a very late arrival. It is too corrupted and conditioned by the politicians and the priests. The mind starts playing the game of being the dictator and it wants everything to be according to it. That's what creates misery and neurosis.

Here with me you have to learn the ways of the energy, the way of the body, and you have to unlearn the way of the mind. I am with the body, with energy, with everything -- except the mind, because the mind is not in a right state. There comes a state of mind when I am for it. That is thoughtless -- when the mind is simple, pure energy itself... just an awareness, just a diffused light, just a witnessing. Then it is good. But these conditionings of controlling, inhibiting, repressing -- these are dangerous. Because of

them many people are in mad-houses, and those who are outside are just outside; otherwise there is not much difference between the inmates and the outsiders.
Simply go with it. Be spontaneous, be natural, mm? Rather than being a modern woman, be Eve -- as if you have come into the world for the first time and you don't know what is what, so you have to explore. Begin from the very beginning. So let your man be Adam and you be Eve. Mm? Good!

[A sannyasin asks: Last time you were talking about aloneness, and I was just wondering about what happens when the sex urge comes. What to do?]

No, don't make a problem out of it. Aloneness is something which you can carry anywhere and everywhere. Even in a sexual act you can remain alone and you can remain far away -- millions of miles away.

[The sannyasin replies: That feels wrong somehow.]

No. You just try it. For you it will be tremendously helpful. Don't judge it from the very beginning. Let the body be totally involved. I' m not saying to make the body rigid; let the body be totally involved. Let the mind be involved, because the sexual urge only reaches up to the mind, not beyond it. It has a body part and a mind part. The body part needs the involvement of the body, certainly. If the body is not involved you will miss the whole point of it. The body has to be involved. If the mind part is not involved the sexual act will be very very dry. It will be like prostitution. If the mind part is not involved.... That's what the prostitute goes on doing -- she keeps the mind away. Just the body is available like a mechanical thing, and she simply keeps herself away from the body. She does not bother what you are doing to the body; she is separate. If the mind part is not involved there will be sex but there will be no love. So let the body be involved, let the mind be involved, but there

is still something left -- and that is your awareness. It is not the mind -- not at all. It is not the body.
Let that awareness be there -- sharp, alert. That has nothing to do with sex and sex has nothing to do with it. Sex does not reach up to that point. Awareness has no sexuality in it; it is neither of man nor of woman. It is simply beyond the gender. In fact it is beyond desire -- it simply is . It needs no gratification and it needs no fulfillment, because it is fulfilled. It has no greed; it has no future; it has no time. It is simply there, timeless.
So when I am saying to be away, I mean to be aware. I don't mean don't go into the act whole-heartedly. Go whole-heartedly! Even when you are whole-hearted the awareness is beyond it. Your whole-heartedness simply means the body and the mind. In fact they are not two; it is better to say bodymind rather than saying body and mind. They are one. Let it be involved -- let it be totally involved. In fact if the bodymind is totally involved there will be a context In this involvement you can see your aloneness more purified because the contrast will be there. Two opposite polarities will be there. That is the whole message of Tantra, that is the whole meaning of Tantra.
Tantra is not repressive; it does not say to repress sex. It does not preach celibacy or anything like that. It is the sanest approach to life yet evolved. It says to move into sex, to move into anything you want to -- there is no problem in it -- but just remain alert, remain watchful. And that too has not to become a tense state... very very relaxed.
Just go on seeing what is happening -- what the body is doing, what the mind is doing. Not that you have to verbalise it. You are not to evaluate it, you are not to judge it. You are not even to label what it is. Simply go on seeing whatsoever is. You remain with it and yet you remain far away. This experience can grow slowly, slowly. Just think -- one day you were a child, then the body changed; you became a young man. But have you changed? Has that awareness inside you changed? It is the same. You may be

young, you may be old. You may be ill, you may be healthy, sometimes poor, sometimes rich, sometimes famous, well-known, sometimes thrown into oblivion -- nobody bothers about you, sometimes a somebody and sometimes a nobody. But watch -- one thing remains constantly the same: it is your awareness. In that awareness you never grow. It is not that when you were a child the awareness was small and when you became older the awareness became a little bigger or became more grown up -- no. The body has grown up, the mind has grown up, but the awareness is just the same. It never grows... it never accumulates anything.

When you become old, the mind becomes even more burdened with experience. The body will get tired but the awareness will still remain fresh and the same. Even when you are dying, if you have learned how to be aware, only the body will die, only the mind will disappear, but the awareness will still be there. You will see your own mind and body disappearing like smoke.

Everything changes... everything is in flux. Only one thing remains, and that one thing is you. The Upanishads say, 'That art thou.'

In life everything is changing each moment; nothing remains the same. Every day life goes on slipping out of your hands just like the flicking numbers of a gasoline pump. Days after days, nights, days, months, years, and if you trust the eastern sage, he says that lives also have just been running out of your hands. But one thing has remained always the same -- that's you. And when I say you remain alert, I don't mean the mind, I don't mean the body. I simply mean you: this unchanging, this eternal... this is what we call atma -- the real self

So always remain alone there -- and that aloneness has to be tasted more and more. Through that aloneness you will become able by and by to forget about sex. I' m not saying forget about it; it happens on its own. So I'm not creating any problem for you. By and by you will see the futility of it, the whole ridiculousness of it, and you will get out of it. Not

that you will have to do anything for it. Suddenly one day you will find that it doesn't interest you. And when it doesn't interest you, it doesn't happen like a sadness -- it happens like a freedom. You feel as if you are out of the prison for the first time.

[The sannyasin says, about the box Osho had previously given him: And a strange thing happened to it. I was meditating once, and at the end of the meditation, I suddenly had an urge to get the box and open it, and it was empty (laughter). There was nothing in it!]

Mm! That's how it has to be. That's what my whole effort is here -- that one day you open yourself and you find that you are empty. That's perfectly good. It has become a great satori for you! Good.
But it is not empty. Look again! It is not empty. The word 'empty' is not the right word. It gives the idea as if there is nothing. But nothing too is, and in fact nothing is more existential than anything else.
The whole cosmos has come out of nothing, and the whole cosmos disappears one day into nothingness. Nothingness seems to be the source of all. So you look again, mm? Good,

[A visitor says he is not sure about sannyas: I read your books at home, and was very delighted. I saw that it had something for me. And then I came here. And now I'm enjoying very much your lectures every morning, and I'm enjoying the meditation, but I don't think that I want to change my life the way that you suggest, because I'm content with my life as it is.]

Mm. There is no need then... there is no need. If you are really content with your life, there is no need. But think again about whether you are really contented, because sometimes with just the fear of change you start creating an illusion of contentment. Just the fear of going into the unknown and you think, 'I am better with the known, so

what is the point?' It may be just an escape from the unknown. If you are really contented, there is no need at all. But just think over it: are you really contented? Is it not some type of escape, a rationalisation? You may be afraid of the unknown, of the unknown way of life that sannyas is. And nobody knows what sannyas is -- not even I! It is just pushing you into the unknown, into an insecure way of life. It is a quantum leap. It is a jump into the darkness of the night. But it makes you tremendously free. I don't know where your freedom will lead you because I don't know what you are going to do with that freedom -- nobody can say anything about it. If something can be said about freedom, it is not freedom. Nothing can be said about it. We can hope for the best, but nothing can be said about it.

Sannyas is just a gesture that you would like to move in some new way, in new styles, in new spaces, in new places within you. You don't know where to go, so here is a man who says, 'I have been to some tremendously spacious places -- come with me! ' It is a trust. And when there is trust, doubt always arises. When there is no question of trust, there is no question of doubt. Doubt arises only when you have to trust. So doubt is just reasonable. Nothing is wrong in it... natural.

And I know you are going to become a sannyasin. You cannot remain without becoming a sannyasin. Whether you doubt or not, it is irrelevant. I can see a person who is going to become a sannyasin. So think about it, meditate about it, but don't make it a problem. If you don't become a sannyasin, nothing is wrong, mm? You are accepted as you are. Meditate, do a few groups here, and listen to me, and just be with me. Sannyas is going to happen, so it will happen.

If you want it to happen right now, it can happen -- that will be helpful in a way. It will not create any trouble for you then. Then there will be no doubt. Mm? once finished, finished (Michael laughs). If you want to continue doubting, you can continue.

... The more you doubt, the sooner trust will arise. Be finished with it -- it is better to finish it. And I will find a name and wait for you (laughter). Good!

[A couple, who are representatives from EST say they have enjoyed Osho's lectures. They ask Osho if he has a message for Werner Erhardt, the founder of EST.]

Just tell him that I love him!
... And EST is doing good work. In fact it is the only movement in the West which is on the right lines. Much more has to be done but the direction is absolutely correct. Much is still missing, but that is natural.
There are physical barriers, there are mental barriers. There are many therapies in the West which concentrate on the physical barriers: Wilhelm Reich, Rolfing, Bio-energetics and others. It is good work to break the physical barrier but it is not enough. You can break it by deep massage, but if the mind remains the same, the mind will again create the same armature, because it was the mind that created it in the first place. The body follows the mind, it takes its instructions from the mind. The mind is the computer that goes on feeding instructions.
Unless the mind is changed, unless it is completely washed away and renewed, unless there is a psychological breakthrough, the physical work can only help so far. EST work goes deeper because it directly hammers on the psychological barrier. But you can break the barrier for a few moments and there will be a great relaxation and great blessing. One will feel simply weightless, mm? It will be a sort of mini satori. But again the mind will close unless you become established beyond the mind.
These glimpses are good -- they give you a view of the Himalayan peak, but the peak is very far away. It is beautiful even to see it when clouds disperse and some day the morning is dear and the sun is rising, and you can see from thousands of miles away Everest standing in its fantastic glory. In that moment there is a meeting. But

again the distance will again be there. And if you go on doing this breaking on the mind, by and by those glimpses will also lose charm. You will become accustomed to them; they will become ordinary life experiences. Those glimpses are good, but then you have to go beyond them in search of the peak.

EST is doing good work in helping the psychological barrier to dissolve for a few moments, but then something deeper and higher is needed. This is good to give a glimpse to a person -- his whole life will never be again the same. But now a problem will arise: a deep urge to know more, to go deeper, to reach to such a state where there is no problem of falling back, to come to a point of no return -- and that will create anxiety. That anxiety is also creative. Then people will go on searching for something deeper and higher.

Tell Werner that something more is needed, and urgently needed, before EST becomes established too much. And that's what is happening -- it is becoming really established too much. And once it becomes established too much and it has its own vested interest, then it won't bother. It won't bother to go beyond it; it won't take the risk. That has happened to all the religions.

Once something starts working and once something sells, it becomes difficult to bring some new, some unknown direction to the work, because it may disturb the whole thing. When some product is selling you lose interest in innovations. Right now it is still vulnerable, right now the crust has not settled yet.

The man is very intelligent, and I hope that it will not become a dead thing soon... that it will remain alive. He is still searching -- that's a good sign.

... Just tell him from me that the work is still psychological. It has not yet reached any point where you can call it spiritual.

... The spiritual is something beyond the psychological. Psychological work can help as a stepping stone but it is not

the goal. The goal is beyond the mind... the goal is the no-mind.

[The visitor says that EST helped him to watch himself, to watch his mind.]

Whatsoever you are saying is still part of the mind.
... you are watching, and this watcher is part of the mind. The mind is very cunning, very subtle. It can watch -- a part of the mind can watch the other parts of the mind working. And that is the greatest complexity about mind. Many times one can be deceived by it because it almost seems to be the watcher. But in the East we have been working for many centuries. The mind is such a great deceiver that it goes on deceiving you to the very last This is the last deception that the mind can give you: 'Now this is no-mind. You are watching it; now you have become a watcher.' It is almost as if in a dream you dream that you are awake. You can dream in a dream that you are awake -- there is no problem in it. And when you awake you recognise that that was just a dream that you were thinking you were awake.
So just tell him this much.... I trust the man's intelligence, and I trust his openness. Only once I became a little... I was surprised when I found that he is interested and impressed by Muktananda; then I was a little surprised. But then there is only one explanation possible. It happens many times that an intelligent person can become interested in a stupid person because the polar opposite has an attraction. Otherwise -- I know Muktananda. I have not seen Werner, but whatsoever I have heard about him and whatsoever I have read about him is tremendously valuable. But knowing Muktananda.... When I came to know that Werner is interested in Muktananda, that was almost a shock to me because Muktananda has nothing.
But it happens sometimes that the polar opposite attracts. It happens many times that very intelligent people can become interested in stupid people.

[The visitor says: It's shocking to me! He married us.]

He may have, mm? Stupid people can perform a marriage -- that's nothing. Just tell Werner this much -- whatsoever I am saying to you. Just tell him this much. Much are the possibilities with his work, and help his work.
And tell him, EST originally does not come from latin; it comes from sanskrit. It comes from a sanskrit root, asti. From sanskrit it has become 'est' in latin.
Asti means it is; is-ness. The english word 'existence' also comes from asti. And the hindi word 'astitva' that means existence -- it also comes from asti. Asti is the root of all the words that belong to this category -- existence, est. And it is really meaningful. a very significant word. But I' m not aware that he's aware that it comes from sanskrit.
... You just tell him.
But something more is urgently needed. If it is not supplied soon. the pattern will become fixed. And the pattern has its own ways of getting fixed and solid. It is very difficult -- when something succeeds. it is very difficult to prevent it from not getting solidified: it is very difficult.
When something fails there is no problem. When true religion fails, there is no problem. But if anything starts succeeding, immediately problems arise.
But something beyond is needed. And it will be better if he looks to and searches with the zen masters than with indian swamis. He will be on the right track.

[The visitor says: He went to Japan about a year ago and he spent time with a zen master there.]

That's good. He should look more in that direction, because indian swamis -- and particularly swamis who go on travelling America -- are just rotten. So Werner should look more into Zen, and should start searching for something that can give a higher altitude, a second training to EST graduates.

[The visitor says: Tomorrow we're leaving here and we're going to visit with Muktananda... He married us in America, and we're going to visit with him.]

You go. And when you need a divorce, come to me!
... Because I am more interested in divorce than in marriage -- because I am more interested in freedom than in imprisoning people.
Marriage is a murder of love, but indian swamis are very interested. Immediately they see one man and woman together they are ready to.... Because they cannot tolerate that without marrying each other you are making love to each other, or being together. It is difficult for them. They are very sex-obsessed, very antagonistic to life and love. So whenever you feel that you would like to be free, I can divorce you.
When love becomes duty, it becomes ugly. If you have to hug your wife because she is your wife, all beauty is gone. You have reduced something divine to something very ugly, earthly. It is a crime. Yes, marriage is a crime. And in a better world marriage will disappear -- and with marriage many other things: many neuroses, many psychological problems. And with marriage will disappear the family. Go and ask the psychotherapist -- all those who are suffering are suffering because of a certain pattern of the family. It has to go.
But nothing to worry about If he has married you, don't take it too seriously. Remain unmarried. Don't say it to anybody -- no need -- (laughter) but remain unmarried. Mm? Good, and come back again for a longer time!

GOD IS NOT FOR SALE
Chapter #24

5 October 1976 pm in Chuang Tzu Auditorium

Deva means divine, natya means drama -- a divine drama. And that's what life is. It should not be taken seriously. The moment you take it seriously, you miss. It is a drama. Taken as a drama it is tremendously beautiful. One has nothing to lose in it and nothing to gain; it is simply fun. And once you start looking at life as fun, as humour, as joy, as play, all worries disappear on their own accord; all problems by and by become irrelevant. Because whenever there is a wound of seriousness surrounding that wound, problems, anxieties, worries collect. They feed on the wound of seriousness. Whenever that wound is healed, when one has forgotten all seriousness in life, one lives in a totally different way. Then life is sheer joy.

With seriousness one gets entangled in knots. The pure flow of life is lost. Any moment that you become serious, suddenly you are out of tune with God. Laughing, you are with God, and God is with you. Serious, you are a thousand miles away from God. One thing is certain -- God is not serious; otherwise, so many flowers, so many stars, and so much joy in the world would not be possible. God is not like some serious headmaster in an old type of school. He is very joyful... there is so much laughter. Only man has forgotten that.

And priests have created such stupid ideologies that they make man more and more serious. They talk more about sin than about joy. They talk about hell, they talk about fear; they talk of going wrong. They create so many problems that one is bound to become serious. Each step is dangerous with the priests. They don't allow fun, they don't allow laughter, because if you can laugh you will start laughing at the priest too -- that's the fear. He can exploit you only when you are serious.

When life is a very serious thing you are available to all sorts of exploitation. Let fun loose in the world and there will be no politician and no priest to exploit you because who will bother about them? In the East this has been one of the

greatest insights into life -- that life is a leela, a drama, a play.
So from this moment, start looking at life as a game. Whatsoever it brings, it is beautiful. Even sometimes pain, if taken nonseriously, is beautiful. And if you take even pleasure seriously, it is no more beautiful. Seriousness is as if your soul becomes a dosed fist it cannot hold anything. It is so closed and there is so much tension. It is not a healthy hand. When the fist is there the hand is very tense and very unhealthy. An open hand is wholesome, healthy, alive, flowing.
So when one is serious all the petals close -- one becomes like a fist. Good if you are going to fight -- then the fist is needed. Good if you are angry -- then the fist is needed. Good if you are going to murder somebody -- then the fist is needed. But when you murder somebody, even before you have thought about it, you have started murdering yourself. When you think of poisoning somebody, you have already poisoned your life stream. Your anger will go on the other later -- first it poisons you. So be like an open hand, with no tension.
If pain comes, that is part of it. If pleasure comes, that too is good. And always remember that it is a drama, and that everything comes and goes. Nothing remains -- only the watcher... only you remain. The nights come and the days come, and sadness and happiness and unhappiness, and sometimes high and sometimes low, but all these things come and go. Nothing abides.

[Osho recounted the story of the emperor who asked his wisemen to find him a maxim that he could refer to at ail times. They pondered and brooded for days and nights on end until finally they presented him with a ring, on which was inscribed the words 'This too will pass'.
See 'Get Out Of Your Own Way,' April 12th where Osho tells the story in detail.]

So let this message be inscribed on your heart This too will pass. Then nothing is serious; everything is passing. Only the watcher remains. And I can see the possibility, that's why I am giving you this name -- you can do it very easily! It will come very naturally to you.

Anand means bliss, and manjusha means a treasure chest -- a treasure chest of bliss, a treasure of bliss. And it has a certain message for you. Ordinarily we are always seeking, thinking that something is going to happen from the outside. We are waiting for something to come and enter us and fulfill us. That's where man is wrong. It is not like that -- that something is going to come from the outside, in. Just the reverse is the reality: something is waiting inside you, imprisoned inside you, and wants to be released, wants to get out.
This is the meaning of your name -- that the treasure is within. Not that it has to come from the outside, not that you have to invite it -- it is already there. You have to learn how to share it. You have to learn how to bring it into your life so it does not remain hidden in the core but comes to the surface too. It is just like a flower it opens and the fragrance is released. It does not come from somewhere else. It was always there hiding inside it. Once it opens, it is released.
In Robert Browning's very famous poem there is a sentence with these words, 'the imprisoned splendour'....

"Truth is within ourselves; it takes no rise
From outward things, whatever you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wail upon wall, the gross flesh hems it in,
This perfect, dear perception -- which is truth.
A baffling and perverting carnal mesh
Binds it, and makes ali error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,

Than in effecting entry for a light
Supposed to be without. "

Robert Browning

Everybody is carrying his own splendour imprisoned inside himself. So barriers have to be removed -- not that something has to enter in you. Barriers have to be removed so that something that is inside already, flows out -- is no more frozen, starts melting... becomes love, becomes compassion, becomes prayer.

Ordinarily whenever we find that somebody is very happy, we think that something has happened to him. It is not really so. It is not that something has happened to him and that's why he is happy. He is happy because he has come to his own treasure -- which was always there -- and now he has become capable of, and courageous enough, to share it with others. He has opened and flowered.

In the old churches in India they put the weather vane on the church building. Sometimes it points to the north; that does not mean that it forces the wind to flow towards north. It simply indicates that the wind is flowing towards north. It is not the cause of it; it is simply an indicator. Exactly the same is the case when a person is happy. It is simply an indicator that now he has hit upon his own heart, that now he is himself. Happiness is a function of being oneself. Now he is no more a beggar.

Whenever you see somebody with grace, with beauty, with silence, remember -- it is not that he has found something; he has simply recovered something, discovered something in himself.

These are the two types of people: one, who goes on rushing into the outside world. Somewhere they think there will be the space which is going to satisfy them. They run in vain and they accumulate more and more misery. And there is the second type -- the wise -- who never rushes outwards; he rushes in. He looks inwards and finds the treasure there. And everybody is carrying that treasure.

[To a sannyasin, leaving] Keep this (a box) with you and whenever you need me, just put it in your hand. Just make a cup of your hand.

This posture of the hands being like a cup, like a receptacle, is very meaningful. It makes you receptive, it helps you to be receptive. It is one of the old, ancient postures -- all Buddhas have tried it. Whenever you are open, or you want to be open, this posture will help. So when you need me just sit in this posture with the box in your hand. With dosed eyes just wait for me -- not doing anything, just waiting. You can call me just two or three times, loudly, 'Osho, Osho, Osho...' Then sit silently and wait. Be a receptacle, a receiving end. Just as you wait on the phone: you have rung, you wait on the phone. Exactly in that mood simply wait, and within two, three minutes you will see a totally different energy surrounding you, filling your inside... falling into you like rain falls on the earth and goes on penetrating deeper and deeper, and the earth soaks it. But do it only when you need. Don't make it a habit and don't make it a routine, otherwise it does not work that well. Just when you are really in need, helpless, and you don't find any way out in a certain situation -- only for those rare critical moments, use it.

Postures are very significant. If people don't make a fetish out of them, they are very significant. They help to set a trend in your body energy. For example with this posture it is very difficult to be angry. With a fist and with teeth clenched, it is very easy to be angry. When the whole body is relaxed it is very difficult to be aggressive, violent, and it is very easy to be prayerful. So I can see exactly that this is the right posture and the right energy. Whenever you need, dose the room, sit silently, and wait for me, and I will be just as present to you as I am here. And come back in March, mm? Good!

[A sannyasin says: We just wanted to know how to be more open for the joy and for the pain of relationship.]

A few things.... One: start being honest, true. Start dropping deception, masks, faces. They have become very very habitual, so unless one deliberately drops them, they are never dropped.

And much pain will come. For example, you are going with her (the woman with him) and you see a beautiful woman and you say to her that you are pulled by this woman and her beauty, a great desire to possess her has arisen in you -- not that you are going to possess her, but the desire has arisen. Ordinarily you feel it is better not to say such things to your woman. Even if she catches you red-handed -- and she will catch you many times, because your eyes will show.... When you look at another woman who is beautiful and attractive and suddenly a desire arises in you.... And it is unconscious, you cannot do anything right now about it; if it arises, it arises. To do anything is possible only when it has arisen, not before it. But it has arisen, so it has arisen. You can repress it but you cannot do anything else.

Even if the woman catches you, you would like to pretend that no, it was not that -- you were looking at something else. Don't be untrue. Then you will be vulnerable to pain. And start by being vulnerable to pain -- because everybody wants to be open for pleasure and nobody wants to be open for pain. And the arithmetic is: if you are open to pain, only then can you be open to pleasure. If you are not open to pain you cannot be open to pleasure. That's why there are so many people in the world, each hankering for pleasure, and everybody is in pain because they have taken a wrong step from the very beginning.

And let her also be true, allow her truth. Don't force her to repress; allow freedom. By and by you will learn the bitter-sweet taste of it; it is bitter and sweet both. And if you can become available to pain, nobody can prevent you from becoming available to pleasure. You have earned it. By going into pain one earns and learns how to be in pleasure.

So just start opening by and by. And there is no need to do it all of a sudden and too much, mm? because that can destroy a relationship.

Go in homeopathic doses -- slowly. Just show a little part of your real face -- not the whole face at a time. By and by let the mask slip, let the mask be loose. And she will also feel very happy by and by, because when you start becoming open, you help her also to become open. It works in a reciprocal way: she becomes open, you become more courageous.

And when this opening brings pain you will see a new quality to pain -- a quality that is very refreshing. It is painful and yet cleansing, painful yet worthwhile. It brings something... some integration, some clarity, makes you more aware. Pain always makes people aware. When you consciously go into it and there was every possibility that you could have avoided it.... The woman was not with you and you came home and you told her that a beautiful woman passed on the road and suddenly a great desire arose in you -- and you didn't know from where.... Now there was no need -- she was not with you; you could have easily avoided it. But it is not good to avoid. When you have given your heart to a woman you have to share everything that arises in your heart. There should not be anything private. Everything should be shared. Pain and pleasure -- both should be shared.

This authenticity will bring an intimacy which is not the ordinary intimacy of married couples. They are not intimate -- they simply pretend to be intimate. Their intimacy has motives in it. Maybe to pretend to be intimate is good for the children. To pretend to be intimate is good for their own financial affairs, future securities, respectability in the society, but intimacy is not there. It is more a formal thing. It happens always....

You may be fighting with your woman and a friend knocks on the door -- suddenly you start smiling. The mind comes in and everything is going so beautifully, and just a moment before you were ready to kill each other! What happened?

This is just a social face. You are not only deceiving the friend -- you are deceiving yourself too.
So I am telling you to move into pain. It is arduous, dangerous. One never knows what will happen but one thing is certain -- that if you can move into pain, pain will cleanse you of many impurities, of many gross elements in you... will make you more subtle, will make you more aware. And through pain you will become available to pleasure also. When one is ready to suffer pain there is no point in repressing pleasure.
We repress pleasure because we are afraid that if we allow pleasure to have total possession the pain will also come with it. It is its other part -- the other aspect of the coin; it will come. So people don't go into pleasure totally. They go very very guardedly. Even while making love people don't abandon themselves; they remain in control. A subtle control, a remote control, they continue. They keep the button in their hand somewhere. If something goes too far and they are crossing the boundary, they turn it off. But they never go to the very end of it.
The fear is that if you go too much into pleasure you may be entering the forbidden territory of pain -- it is there.
So start with pain. And if you can be open in pain.... And if you want some time to cry, cry! Where else will you cry if you cannot cry before your woman? Forget all nonsense that has been taught -- that a man never cries. If a man never cries, he is not a man. Either he is inhuman or he is superhuman, but one thing certain: he is not man. Cry sometimes. Share your sorrow, your sadness. Weep like a child. And the same I am saying to your partner -- she has to do the same. And by and by you will see that a great intimacy is arising which has nothing to do with society. And in that intimacy much happiness will happen. You will explode into happiness.
But begin with pain, and always remember that everything has to begin in pain. Meditate together and open your hearts as they are. Sometimes wrong, sometimes rotten, sometimes not worth showing to anybody -- but at least to

your beloved, you should show. In this way you will also help her to show everything. And when all the cards are open -- you are not even hiding a trump card -- intimacy arises on its own accord. What is intimacy?
Intimacy is, 'Before you I will be absolutely nude. I will not hide anything.' That's all intimacy is. It is, 'When you are in the room, I will be as if I am alone.' Your presence will not make me repress something. Your presence will not make me change and show something else which is not there. I will be as natural as I am in the bathroom when I am alone! Then there is intimacy.
It is a risk! One never knows what will come out of it. But one thing can be aid, whatsoever comes will be beautiful. If separation comes out of it, it will be beautiful, better, more beautiful than the so-called marriage. If marriage comes out of it, it will be tremendously beautiful.
Whatsoever comes out of intimacy is good, because intimacy is good. Try ... it will be hard....

[A sannyas couple returning from the West said they had trouble with their families and had to marry in order to settle it.]

Mm! So nothing to be worried. Marriage is just a joke -- nothing to be worried about. Don't take it seriously, mm? Once you start taking marriage seriously, marriage is on the rocks. Take it as just a joke -- because nobody can be married. How can one be married? One can be in love -- that's natural -- but marriage? Nature knows no marriage. It is social and it is an institution, and it is good not to live in an institution. It is one of the ugliest institutions.
So, good that you have done it for the family so that they are happy, but don't you take it seriously otherwise you will become unhappy. Then your parents will be very happy if you become unhappy. That's what they are trying to do. Love is not accepted because love is very dangerous. People are very worried if two persons are in love and not married; they are worried very much. It should not be a concern at

all, but they are worried very much. They cannot believe and they cannot trust. They cannot allow that you should be happy and without any responsibility; that is the problem. Deep down the problem is that two persons are happy and without any responsibility. That cannot be allowed. So they have to get married and they have to become responsible and heavy and burdened -- then it's okay. Then nobody bothers whether you are happy or not; nobody ever asks. Once you are married the society is at ease. They have forced you into a prison; now it is up to you to make what you make out of it.

Never take it seriously, because it gets into the mind. The mind is made by the same society, so it gets into the mind. One starts leaning on the other more. One starts taking the other more for granted. One starts behaving more and more like a wife and like a husband -- not as two human beings, not as two strangers.

When two strangers are there, it is beautiful... something transpires. When there is a husband and a wife, two mummies, two dead things are there. Nothing transpires between a husband and a wife except conflict. So beware! Keep your happiness, and keep your freedom. And it has been just to satisfy your parents, so good. But you should not take it in any way into your mind.

[A sannyasin said he found the vipassana group helped him to see himself. He then said: I have real trouble with is my sexuality. In the West you go out, be aggressive. Here I find I'm afraid to be aggressive, but sitting with my sexuality is very uncomfortable. I don't know how to balance that.]

Mm mm. Accept that too, very naturally. There is no need to be aggressive, but one can take initiative without being aggressive. One can be very soft in approach. But accept it, don't repress it. Then it will go. It is going to go one day, but if you repress it it may continue for a long time. So no need to repress it. When things ripen, they disappear, so never be in a hurry. You can find some friendship, some woman,

some love affair, but even in your love affair remain cool and collected, remain calm; don't become feverish. You will enjoy it more and you will gain more out of your sexuality, because when you become aggressive much of your sex energy is being wasted in aggression. It is the same energy. When you chase a woman it is the same energy that you are chasing with. So it happens many times that if you chase too long, by the time you reach the woman you are finished. You are no more really interested by the time you get her, because it is the same energy! The very chasing is sexual. So be soft but take initiative. Move very slowly, move very meditatively. When you are going to make an approach to a woman, remember Vipassana: go very slowly, breathe very softly. And you will find a better woman, always, because you find the same type as you are. Wherever you are, you will find the same type of woman willing to go with you. And women are very very intuitive; they live by hunches. And in fact they don't go with you -- they go with your energy. So the higher the energy, the better woman you will find. The lower the energy, the worse woman you will find. And there are many people who go on seeking: somebody seeks a perfect husband and somebody tries to seek a perfect wife; it is not possible. You be perfect, and then suddenly one day the perfect woman is there, or the perfect man is there, because it is your being that attracts. But I am not saying that you simply close your eyes and sit under a bodhi tree. Make approaches; right now there is no need to sit under a bodhi tree. One day you can sit under a bodhi tree. Right now if you sit, you will be sitting on a repression and that energy will accumulate and will distract you.
So sex is natural, healthy. It disappears one day; then too it is healthy and natural. But one thing add to it: don't be aggressive. Be very soft in your approach. Be delicate, that's all. Mm?

[A sannyasin asks: : Two things I'd like to ask. One of them came at the end of the last Soma group. I found I went very easily and very deeply into the death experience. I just

didn't want to come back. When I did come back, I felt a lot of frustration And then afterwards I had hepatitis. There were times I felt I just really wanted to be dead It was really strong.]

Mm. It happens if you go into death meditation very deeply for the first time. The charm is so much and the pull is so great and the silence and the peace that comes is such that one doesn't want to come back. . But one has to come back. And you are not ready yet to go deeper than you want. One can go only to a certain extent. When your capacity grows more you will be able to go deeper. And death is an endless abyss so one can go on and on. But you have tasted something of it; that very taste can create trouble. When you come back you feel frustrated because it was so beautiful and you were going so deep -- now you are back again.

And the desire to die may have created your illness. If you start desiring death you will not be able to go again into that same depth because desire will disturb.

These are the problems in meditation: when you go deep, a desire arises to go to the same depth again or even deeper. But now the desire is a new element. It was not there when you went for the first time. You were not aware at all of where you were going. You were simply going into the unknown with no desire... at the most an enquiry, exploring, not knowing where you are going and what is going to happen -- good or bad. But then the experience was so beautiful that it has created a desire in you. That desire is wrong because it can be very dangerous to health and it is not helpful to meditation. If you go into that death experience again you will not be able to go to the same depth because this desire will constantly be there.

Death can be deep only when there is no desire. To be absolutely desireless is to be in nirvana, to be in total death. But now this desire has to be understood. Otherwise you will create two types of trouble. The trouble will be that you will not be able to enter deeply into meditation. Another trouble

will be that your body will lose aliveness, resistance, because when one starts thinking of dying the body starts cooperating with that death desire. The body is such a great servant -- it simply follows you.

If you really think you want to die, immediately the body can stop working, because what is the point? The body is alive because you want to be alive. It is your energy that the body lives by; it has no other energy. If you are withdrawing yourself and retiring and you think that there is no need.... This happens to retired people: they all die before their natural death. A person becomes retired. He may have been a president of a great corporation or a mayor or a prime minister, governor of this and that, or anybody, but he was somebody in the world -- maybe just a foreman, but fifty labourers were working under him. Now he is retired... suddenly life loses meaning. Nobody pays any attention to him. He has no power over anybody. A desire arises because what is the point? Why go on? Better to die and be finished with it all.

Psychologists ay that life becomes shorter by at least ten years when a person is retired. If the person was going to live to ninety years, he will live eighty years. And sometimes it has happened that if a great desire arises to die, you can simply stop breathing. Not that you will stop; the breathing will stop on its own. And my feeling is that that deep experience created the trouble.

The stomach is the first organ that is affected. If you want to die, the stomach feels, 'It's okay. There is no need. Why bother?' So this is bad for your health. And I am not worried about the body. Even if it is bad for health, and good for the inner journey, I will be ready -- let it be so. But it is not good for the inner journey either. So you drop that desire. You will be able to go deeper, but forget about it.

And death is not against life -- don't take it that way. You are misinterpreting the whole thing. Death is depth of life... it is a dimension of life. So when you want to die, don't think in terms of being anti-life or that you don't want to live, otherwise who will die? If you don't live, who is going to die?

If life disappears, who is going to go deep in death? It is life that goes deep. Death is just depth to life. Life is just the surface of death, and death is just the depth of life. They are together just like the ocean -- on the surface waves and deep down no waves at all, but both are together.
So my suggestion is that you become more alive and more healthy. Be more vital so that next time you go into depth you can dive deeper, otherwise you will not be able. And desire will not help -- only energy will help. So create more energy. If you really want to taste what death is, you are longing for a very very deep phenomenon; much energy will be needed. So eat well, breathe well, exercise well, be more vital and alive, and next time you will be able to go deeper. But the experience has been very good.
You followed what I said? Good.

[The sannyasin then asks: Every time I get to the meditation... I feel I want to do music and writing... start composing.]

Allow it... allow it. That's part! Mm? your creativity comes up -- that's part of meditation. Meditation makes people creative. If it does not make you creative, it is not meditation; it must be something else. You are being conned and swindled. Meditation is bound to create such creative energy. What will you do when you go into meditation? -- because meditation is going into being, but being is not enough. If being were enough there would have been no world. How and why did God create the world? He was not happy with His being alone. Being was there, but He created.
This whole creation is God's being expressing itself. Creativity is expression. Meditation takes you to your being, but then what will you do? It is tremendously beautiful -- that space is beautiful -- but that very space needs to be shared. So somebody will start dancing, somebody will start composing music, somebody will do poetry, somebody will do painting. And if a man like me comes who cannot do

anything, he will go on talking (laughter). But something has to be done. So allow it, mm? Good!

GOD IS NOT FOR SALE
Chapter #25

6 October 1976 pm in Chuang Tzu Auditorium

[To a sannyasin leaving for the West.]

Continue to meditate. There are many temptations for dropping meditation, and they are not all from the outside; many are from the inside. The mind tends to be lethargic and it can always find good reasons, so don't listen to the mind. Even if the reason seems to be perfectly right, be irrational but continue to meditate, because only those moments which have been used for meditation are the saved moments -- all else is lost. This one understands only at the end, but then it is too late; you cannot do anything about it.

This is one of the human dilemmas: that we become wise when all time and energy is lost. When time and energy was there we were foolish. The mind is very foolish and yet very rational. In fact its foolishness consists of its rationality. Sometimes the mind will say 'What is the point? Nothing is happening.' Sometimes the mind will say 'There are better uses of your mind -- there is a good movie, there is a good concert, or friends are meeting to gossip. Why waste time in sitting silently doing meditation? You can do it tomorrow. ' That tomorrow is very risky. The mind always says 'You can do it tomorrow' but tomorrow never comes.

So for these nine months make it a point not to be tempted by the mind. There is no need to repress the mind -- just don't cooperate with it, at least as far as meditation is

concerned. Twenty-three hours be with the mind -- it is more than enough -- and tell the mind, 'Only one hour I want for meditation; twenty-three are yours. But don't encroach on that one hour.' And don't allow it to encroach on that one hour. And remember, if the twenty-three hours given to the mind are not giving any satisfaction, what is going to happen if you give one hour more? It is not going to make any substantial difference.

And the results of meditation come very slowly. It is a very very slow-growing tree, because it is the tree of eternity. And once results start coming you will know that every moment that you had put to meditation has come to fruition. But before those fruits arrive there is much labour, much arduous effort. A gardener works for years, then a tree comes. He can simply hope and wait.

This word 'wait' is very beautiful. It comes from a jewish root, a hebrew root which means exactly what the word religion means -- to bind together. And religion is waiting -- waiting for the unknown... not knowing exactly whether it is going to happen or not Nobody knows, and there is no guarantee. It may happen, it may not happen, but still one has to risk.

One thing is certain, that if you don't make any effort, it is not going to happen; that much is certain. If you make effort there is a possibility that it may happen, it may not happen. And the choice is between these two. If you don't make any effort, it is certain it is not going to happen. Nothing is going to happen without meditation -- no beauty, no truth, no love. Nothing is going to happen -- that much is certain. But the other thing is not certain. Only this much can be said -- it is possible. So one has to be available... hoping for the best, and ready to accept the worst.

And don't go on judging every day whether something is happening or not. For nine months simply forget about the result. When you come back I will ask and then think about what has happened. For nine months simply devote your time, at least one hour every day. If you can manage more it is very good, but one hour is a must.

This is your box, and this box will keep an eye on you -- whether you are doing meditation or not! (laughter) Mm?
... You can choose any, mm? But continue one for nine months. Go on hammering on the same spot with the same method so it goes deeper and deeper and deeper. One day the crust is broken and you simply start floating into a different dimension.... And come back!...
You have a centre there around you?
... So sometimes go there, mm? And keep contact with sannyasins. That is helpful, tremendously helpful. Whenever you feel alone, find some orange people. Just being with them will be helpful. You will be recharged again.
And it is natural -- when you are alone and the whole world is a totally different world and nobody is in tune with you, you feel lost in a desert. It is always good to find a group of kindred souls where everybody is seeking the same, everybody is moving in the same direction, and certainly a great affinity has arisen within the group; the group has grown a soul.
When people are moving in the same direction, with the same effort, with the same master, with the same method, they grow a group soul and that group soul is very nourishing. So sometimes when you feel starved and unnourished and you start feeling that you may be lost, that things are becoming too much -- go, find a group. Just be there for one or two days and you will be charged again. You will again feel floating, again hopeful and out of that depression.
The world is big, and we have to make small pockets. That's why I am insisting so much for the orange clothes -- so you will be able to recognise people wherever you are. Even on the road, suddenly in an unknown, strange town, you will see an orange person and immediately you will have an affinity, a feeling that he belongs to you and you belong to him, and all strangeness disappears. He is a member of your family. So keep contact with sannyasins, mm? And come back. Good!

[Osho gives sannyas to a seeker.]

.... Very good. You are in the flow. Just a little more cooperation on your part, and nothing much else is needed. Things will start happening. You are just very close to the main road; just a few steps and you will be in the stream. And those few steps are not going to be difficult at all.
There are many types of people. There are a few people who are very far away from the river. To come to the river, to relax, to let go, they will have to walk miles and miles. Then there are people not only far away from the river -- they are rushing even farther. Their back is towards the river, and even if they want to reach to the river, they rush in the opposite direction, so each of their efforts becomes their undoing. Then there are people who are very close to the river but who cannot surrender, cannot be in a let-go. So they may be just on the bank but they are as far away as anybody else.
I have come across a few people who are standing in the river and yet untouched by the river -- stiff, frozen, protecting themselves... protecting themselves against the river of life. Crying and weeping and asking for more life, afraid of death and praying to God, and standing in the river -- not allowing themselves to be taken by the river to the ocean. You are very close... just a few steps. So it is not going to be a difficult journey at all.
You just have to remember: easy is right. So don't strain. While you are here, do things without any strain. Almost let them happen rather than doing them. Allow them to happen. The action mode is not your mode, the reception mode is your mode. Just become a receptacle.
This will be your name: Ma Anand Mudita. Anand means bliss, mudita means joy. And both have a different meaning. Anand is bliss, mudita is joy. Joy is something that you have to do, and bliss is something that happens when you are joyous. So they don't mean the same thing. In the dictionary they mean the same but in actual life they are totally different. Mudita is to be practised; blessing happens.

One has to remain joyful, one has to learn the ways of joy, and one has to go on moving in the direction of joy as much as possible. When you are moving in the direction of joy, one day you will suddenly see a dove descending on you -- that is bliss. For that you cannot do anything. It is beyond human hands... it is beyond human reach. It comes as a gift.

So joy is human, bliss is divine. Joy is a preparation, a prayer, and bliss is the fulfillment of the prayer: the prayer has been heard, one is rewarded. Joy is the way that man has to approach God's temple, and bliss is the gift that God gives to those who come closer to Him.

So be joyous. Let joy be your secret sadhana, your discipline. Whatsoever you do, do it joyfully, in a humming way, singing and dancing. If you are preparing food, prepare it singing, joyfully, as if you are preparing for the greatest of guests... as if God Himself is to come and be a guest While eating, eat joyfully, because in fact within you it is God who receives the food. It is He, it is His life. It is His hunger and it is His satisfaction. We are just vehicles.

So bring joy to small, very ordinary, mundane things. Cleaning the floor, do it joyfully, because this floor belongs to God, belongs to His earth.

Eckhardt used to say to his disciples, 'I am ecstatic because I walk on God's earth. I am ecstatic because I walk in His moonlight. I am ecstatic because I drink from His rivers. I am ecstatic because I am a small particle in His being.'

Once you understand this, suddenly it is very easy to be joyful; there is no need to be miserable. Misery is a misunderstanding, a mistake. Joy is understanding -- erasing the mistake, putting things right. In joy you have to put yourself together and you have to create a centre which always throbs with joy. Whatsoever happens in the outside world makes no difference -- inside one remains joyful. And then one day something happens which is from the beyond. It penetrates your soul, goes to the very core.

[A visitor said he wished to make a film on indian spiritual teachings: I'm continuing my sadhana, and I think my main difficulty is reconciling the action with the natural desire to be peaceful and quiet. I would rather meditate and contemplate than act, and that requires overcoming some inertia. I wondered if you might have any suggestions.]

Mm mm. You are unnecessarily creating a conflict between action and peace. There is no need. Action can become as meditative as inaction. And that will be the right course for you to follow, rather than waiting for some time when you can be totally at ease and relaxed. It may not come; there are a thousand and one things to be done. And this whole attitude may be just a simple device to postpone. It may be just a trick of the mind. The mind says, 'How can you be peaceful, quiet and calm unless you live a quiet and calm life? And your work is such that it is not possible -- so when it is possible, then. ' It may be just a trick. There is no need to divide life into two parts.

Action can be meditative and inaction can be as tense as anything else. Just by sitting silently nobody becomes silent. In fact when people sit silently they become more full of turmoil than ever. When people go to the temple or to the church and just sit silently and try to pray or meditate, those are the wont moments in their life -- when all thoughts and all waves and all desires simply jump upon them. There is almost an attack... it becomes a war.

In fact action and inaction are just like in-breathing, out-breathing. You cannot only in-breathe, otherwise you will die. You cannot only out-breathe, otherwise you will die. There has to be a balance between in-breathing and out-breathing. In fact both are the same. So when you are doing something, do it meditatively. Even if you are hurrying, hurry slowly. And it can be done, because it is something that you bring to the action -- it has nothing to do with the action itself You can see people sitting silently and very tense, and you can see somebody else going to his work but

non-tense. It is some inner quality that has nothing to do with the outer thing.
So try two things. One is: whatsoever you are doing, do it as if it is God's work. Then you will be less tense because it has nothing to do with you. If it succeeds, God succeeds. If it fails, God fails. The moment we become the doer, tension arises. Tension is the shadow of the doer. It has nothing to do with the doer -- it has something to do with the idea of being a doer.
If you are doing, there is bound to be tension and anxiety and turmoil, and the peace will be lost. When God is the doer you simply say, 'I am just a servant. Whatsoever life leads me to do I will do. ' Once you relax your concept of the doer, the ego, there is a quality of peace to whatsoever you do. You can even go to the war front and fight and kill and be killed, and there will remain peace -- it will remain undisturbed. And this is true peace.
The peace that comes sitting in a himalayan cave may not be true. It may be just the peace of the Himalayas; it may not have anything to do with you. It may be just the coolness, the beautiful snow peaks, the silence, the eternal silence. It may be the Himalayas, but not you. And the Himalayas are big and vast. They can overpower anybody.
There is a very famous story in India. A monk lived for thirty years in the Himalayas, and he became as quiet as the snow peaks and as cool as snow. He was almost a zero, a nobody. Then a desire arose in him and he thought, 'Now there is no need to be here. Whatsoever I had come for has happened so now I can descend back to the plains.'
There was a great fair, a religious gathering, a kumbha mela, so he descended to the mela. There were millions of people, and nobody knew the man -- it was such a big crowd. When he entered the mela, somebody stepped on his toe and within a second all those thirty years disappeared -- that peace, that coolness, everything. He jumped on the man, and was ready to km the man. He became so angry, 'What? Don't you know who I am?'

Then suddenly he realised, 'What am I doing? What happened to my peace?' And then he bowed to the man and touched his feet. The man was puzzled as to what had happened, because just a single moment before he was about to kill him, and then he touched his feet and said, 'You revealed a bigger truth to me than even the Himalayas could reveal. I am the same old man. Now I am not going to the Himalayas. I will live in the marketplace and try to be silent. ' If silence is possible in the marketplace, then it is yours, something that you have earned, and it cannot be lost. Just go on dropping the doer and let the work be God's.

And the second thing which I think you have been doing, and which can be the tension and the reason for all your tension, is that you are trying to be aware. Rather, be lost in the act, because in that effort to be aware there is again an effort, and there is a certain subtle doing in it. When you try to be aware, in that very effort there is tension. As I see it, this will be better for you -- that you leave the action to God. Just become a vehicle, and then whatsoever you are doing, get completely lost into it. Be drunk with it! And then you will see by and by a silence arising around you within and without, which has nothing to do with your sadhana.

In fact, sadhana itself is a tension: 'Doing something is wrong; one should not get into it; one should move to a peaceful place and relax.' And when you condemn something and still you have to do it, there is conflict. So my suggestion is, if you try it for six months you will have a taste of a totally different quality of being.

Drop the doer and let the doing be total, and you be drowned in it -- be a drunkard. And for six months, you see what happens.

[A sannyasin says: Something happened in the Enlightenment Intensive group but it's so vague, I'm not sure what it is. I'm not sure exactly, but I feel some different energy or... I can't explain but....]

No, I understand. Right -- it can happen sometimes in the Intensive group. The process can go so deep that when you come out of the group you cannot come out so easily -- it continues. And it is very beautiful. Certainly it is very vague -- it has to be. One is entering a new territory; one is becoming acquainted with a new kind of energy. One is moving without any map, and the eyes are not attuned to this new phenomenon, so everything looks vague. It is almost as when a child is born: he opens the eyes but he cannot see because his eyes will need training; he has never seen before. So you can see the child -- that his eyes open -- but he doesn't see much... just blurred colours, no shape, everything like a flux, unfocused, because his eyes are not yet focused. A great alignment is needed before he will be able to see. It will take months, then by and by he will be able to focus. The first thing he will be able to see will be his mother's face. And once the mother's face has focused, then other things by and by will fall into line.

Exactly the same happens when you enter the inner world. Again you are a child, again you are just born, again eyes are not trained for it -- hence this vagueness. It has nothing to do with the energy that is surrounding you. It is very clear. It is a point from where reason has to be completely dropped, otherwise it won't allow you to go further. Don't analyse and don't be bothered what it is; there is no need. You are not required to label it and you are not required to categorise it. There is no need to create any clear picture about it.

Just let it be as it is. Simply go on watching, seeing it, enjoying it, delighting in it, and allowing it. And wherever it leads, go, trust.

[The primal group was present. The leader said: It was an all male group... eleven men.

I have a question about what it is to be a man. I don't even know what the question is, but it's something like: what does it mean to be male?]

Mm mm. It means many things, but fundamentally it means outgoing energy, aggressive energy -- energy that takes initiative. Feminine means in-going energy, receptive energy that waits, never takes the initiative. So it is a play of out-going and in-going energy. They fit together because the out-going needs an in-going energy to fit and the in-going energy needs an out-going energy to fit. They fit together; they become a complete whole. That is the symbol of yin and yang: one moving into another. The woman is the dark and the man is the white.

The white has clear-cut form. The dark is more infinite, without boundary. A woman is formless, a man is with form. That's why a man has a very clearly defined ego. Woman does not have a clearly defined ego. In fact without a man a woman is simply at a loss to know who she is. Only with the man, with the male energy, does she become defined; then she knows who she is. The man not only defines himself -- he defines the woman he loves. And the woman is indefinable. Not only is she indefinable -- when somebody falls in love with her, he too also becomes a little indefinable.

The woman is like the dark night -- nothing is clear. You cannot sort things out, you cannot see what is what. There is quiet and there is calm. All things grow in darkness. The seed has to go into the darkness of the earth, and the child grows in the womb of the woman, in the darkness of the womb. No light penetrates... no sound penetrates.

Man is like the day -- clear-cut. You can sort him out but he is shallow. Form has to be shallow. If you want definition you have to be shallow. So man feels as if he is half; he feels shallow without the woman -- that's why there is so much hankering for love. With a woman, he has found the roots in the earth again. Alone he seems uprooted. Woman seems completely vague without a man. Once there is a man who loves her, she gathers definition. She becomes more definite, determinate. Both need each other. It is a game, and the game is universal. It may be positive-

negative electricity, it may be day-night, it may be life-death. It is the same game -- male and female energy. Man is more like life and woman is more like death -- hence the fear. Man loves the woman and is always afraid of the woman... is ready to worship her and is ready to km her... always enchanted, attracted, and always apprehensive and escaping. This is the whole charm, because the woman is like death. So howsoever powerful a man is -- maybe he is a Napoleon or an Alexander -- it makes no difference. He may fall in love with a small girl, but that girl will become powerful and overwhelm the man. Napoleon was so powerful -- but nothing when he would come to Josephine; then he was nobody. That whisp of a woman would become tremendously powerful, because she is death, she is vast, she can surround you, engulf you. You simply disappear in her. But that is her beauty too. So when you come tired, you can rest in her. When you are too worried, she can just overwhelm you, and you can become drunk in her warmth and be completely lost. She is like a sleep, a rest, a home. Man is aggressive, so even when he loves there is some aggression and violence in it. The woman wants the aggressive man, the man of initiative. But that is the problem too. She would like to have the most aggressive man in the world, but then she would like him not to be aggressive because she is afraid of his aggression. She will love -- these are the contradictions, and these contradictions make life beautiful and rich -- she would like to love the most aggressive man, and yet she would like to turn him into being just a shadow to her. Now these are contradictions, difficult paradoxes. Very difficult to manage -- but somehow life manages.

Man and woman are not only biological; biology is just one expression. Man and woman are not confined to the body; the body is just one expression. The whole existence is divided into man and woman. That's why Hindus have always laughed about Christians and Jews, because their god seems to be almost homosexual: God the father, and

Holy Ghost, and Jesus -- and all male. It looks half, it looks incomplete -- the woman is missing.
The Hindus have always laughed at the whole idea. They cannot even believe how for centuries millions of people have believed in a god who has no feminine energy, who is simply male energy -- monotonous, ugly. And that's why the jewish god is a little too cruel -- always ready to kill and destroy and throw you into hell fire. It seems there is no compassion -- maybe just, but not compassionate. There seems to be no mercy; he seems to be merciless. The hindu concept of God is very different: ardhanarishwar -- half-man, half-woman. It seems to be truer, more scientific, closer to reality.
So the whole universe is divided into male and female energy, and they go on converging into each other. And that's how the leela, the play, continues. So there are many dimensions, but in everything you will find the same phenomenon. So meditate over it. Good.

GOD IS NOT FOR SALE
Chapter #26

7 October 1976 pm in Chuang Tzu Auditorium

[To a sannyasin, recently-arrived from the West:]

These groups are just processes to unburden you a little, because God is not very far away; you just need a weightlessness. All that is needed is wings. He is very close, but everybody is so burdened -- rocks upon rocks, and we cherish those rocks as if they are treasures. And underneath those rocks our wings are becoming destroyed and we cannot fly.

Man's destiny is to fly, to ascend as high as possible. Man has not been given wings as far as the body is concerned, but as far as the soul is concerned, he has the greatest wings possible. Man is a spiritual world with great wings which can take him to the farthest end of existence itself. But then unburdening is needed. And this unburdening has always been the most essential part of all religion. That's what Jesus means when he says, 'Blessed are the poor in spirit, for theirs is the kingdom of God.' Poor in spirit means those who are unburdened, completely unburdened.

The Eskimos have a very beautiful tradition that every year, every person has to give as a gift to somebody -- friend, neighbour, anybody -- the thing that he likes most. It is tremendously significant. Every year, the first day of the year, the Eskimos give gifts to people -- but you have to give only that which is your most cherished thing. We also give gifts, but we only give gifts which are useless, which we don't use any more, which are not of any utility. Or somebody may have given those gifts to you; now you don't know what to do with them so you give them to others. Gifts go on moving from one person to another. But Eskimos have a very spiritual tradition. If you know that you will have to give after the year anything that you love very much, you will not gather in the first place, because it is so futile and it is so painful. Eskimos live very unburdened.

And these groups are to take away things which you have forgotten and are cluttering your unconscious. Sometimes they are painful because sometimes the thing that is being taken away, you may think is very important, very essential to you. It is as if you are losing something precious. It may be just a coloured stone, but you think it is a kohinoor. It is painful. And by and by we become accustomed so much to things that it seems to lose them we are losing some part of our being.

Once a person has come to a point where nothing is cluttering his soul, then there is no barrier between him and God. Then he is on the wing -- and that's all meditation is: to put you on the wing.

Much is going to happen -- just cooperate with it, mm? Good!

[To a student from Turkey]

.... And there is no need to believe. The only need is to be ready to experiment, that's all. I don't insist for any belief. Just a hypothetical, experimental trust is needed... that one wants to try. There is no need to believe that this is good, right, wrong or that this will help or not. Just see where it leads, what happens. And if you can move with an open mind, it is going to happen.

The old religions insist that first you have to believe, then only will things happen. If first you believe and then things happen, those things are not true. It is your belief that is creating them. If I give you a glass of water and say that it is very sweet, first believe, and then you will see the taste of it. If you really believe, you will create the taste of it -- it will be sweet. And if it is not sweet, I can always say that you did not believe; the belief was missing. So it was a very good game -- with the old religions it was a very good game. If something happens, good. If nothing happens, you were not a true believer. This is very tricky and cunning.

I have dropped all sorts of beliefs. One simply needs courage -- no belief is required. One simply needs readiness to go into different spaces in which you have never been before. I know they are there, but that is my knowing. It has nothing to do with your knowledge or with your belief. You simply move and see. If the space happens, then believe, but then there is no need to say that you believe; the belief comes automatically. When you have known something, there is no need to say, 'believe'; the very knowledge becomes your faith.

So old religions say to believe first; experience comes later on. I say experience first and faith takes its own course. It comes on its own. So do the meditations and do these groups, mm? Good!

[To a sannyasin who had previously written to Osho about his relationship:]

This happens in every relationship one day or other -- and one has to go through it. When you love a person, unknowingly, unconsciously, you start clinging. Not that you do it; it happens. It is also natural. And when the other person seems to be getting interested in somebody else or something else, you start feeling hurt. And the problem becomes doubled because you know that this is not good. Otherwise there was no problem. You will feel hurt and you will take revenge on [your girlfriend] and you will fight and be nasty to her, and things will go that way. The problem is double, because you understand that this clinging is not good, that this effort to possess is ugly. So your pain is doubled. First the pain when you become afraid that she is taking too much freedom or she is so free. The fear is that she can be happy even without you, and you know you cannot be happy without her so you feel like a loser, left behind.

If only this were the case there would not be much trouble -- it happens. Now the case is more complicated because you understand too -- at least intellectually -- that this is not good. Why should you possess, or why should you come in her way? In fact love should give freedom, and if she is happy you should be happy. If she feels like moving with people and feels happy being with people, good. You should feel very good because that's how a lover should feel. So a guilt arises. The pain is there and then the guilt Then you become very much burdened.

So the first thing I would like to say to you is: drop that guilt. Just be natural. If you feel that you are hurt, say so. If you feel like fighting, fight. Just be natural. That guilt is making you religious, and that guilt is creating trouble. And [your girlfriend] will enjoy it if you start fighting. In fact she may only be requesting you in this way to fight with her -- provoking you. Her interest in other people may not be of much significance. It may be just that she wants to be

possessed. Every woman wants to be possessed, and every woman fights and tries to be free. And every man wants to be possessed and tries to be free. Now this is one of the human dilemmas, human paradoxes.
Each woman wants to be possessed and then she feels good. If you don't try to possess her, she feels as if you are negligent or you don't care. If you are not possessive, she will feel you are not caring at all. You don't bother if she goes with somebody, is happy with somebody -- you say, 'Okay, very good.' She cannot understand that [you have] become a sage. She will simply understand -- a natural human understanding -- that [you are] no longer interested. That will make her feel very hurt.
Now if you possess her, she will fight for her freedom and she will say, 'What type of love is this? You are becoming possessive, and see what Osho goes on saying every day, "Don't be possessive." ' If you possess there is trouble, if you don't possess there is trouble. So when there is going to be trouble any way, be natural and let the trouble be (laughter).
From this very moment fight, and she will be very happy, because she will feel very very loved. Mm?
... It is good! Simply fight, and she will be very happy. When the man starts fighting a woman feels very happy that he wants to possess her totally.
... Just start fighting. And love needs a little fight -- it is a natural ingredient. Otherwise love becomes very cool, and it is very difficult to understand a cool love... very difficult. People understand only hot love. Cool love is very rare, and very difficult to understand. If fight disappears completely and you are always good and not fighting, she will start feeling that a coolness is coming in. If you don't fight with her, you will start fighting with yourself; that will depress you. It is always good if there is a choice to fight with yourself or the other, to always fight with the other, because at least it is a good division of labour, mm? Doing both things -- fighting with oneself, and... it is double work. Let it be shared. And if love is there it survives everything.

My feeling is that sometimes love dies if there arises a feeling of coldness, indifference, negligence, carelessness. Then love dies. Nobody has ever seen love dying out of fight. No, in fact fight functions like fuel: it warms up things... it brings a little spice.
So this is my feeling -- I have been observing for many days, mm? what is going on I have been watching. Mm? [Your girlfriend] is a great witch! (laughter)
... She would like you to fight for her, and she will be very happy. So don't be very generous, and don't be a sage; just be human. I don't see that there is any problem. This is the problem, mm? that you tend to become very wise. And no woman loves a very wise man, because a wise man understands so much; no woman loves a wise man. A woman wants somebody to fight with, to fool around with, to nag, to be nagged, to chase and to be chased; it is a game. A wise man is so wise that he stops chasing and stops being chased. He simply stands there like a spectator, he becomes a witness. So drop that.
For two months simply be human and natural -- and no repression, no guilt. Just let things take their own shape. And everything will come... in tune. There is no problem in it. Good.

[The girlfriend now says: I never allow him to be angry with me. And if he does get angry with me, I become very cool, and I don't react.]

Mm. But then look inside yourself. If you don't allow him to be very angry, by and by you will start feeling that he is cool. You will start feeling that he is cold. If you want his love to be warm enough, anger has to be allowed. And nothing is wrong in anger.; it is just a concept that anger is wrong. It solidifies many things; it functions like a cement If a couple has stopped fighting completely, you can be certain either they both have become Buddhas or the marriage has disappeared and love exists no more -- and the second possibility is more possible.

When a couple stops fighting that simply means that now they are finished. They have dropped the hope -- if you hope, you fight. And nothing is wrong in fight, except we have been taught that something is wrong. Nothing is wrong in fight. It is a game, and a very warming game. It burns many things inside you, otherwise they go on accumulating. If you don't fight, what will happen to your natural chemicals that are needed to be absorbed in fight; what will happen to them? You will accumulate them. They will poison your system and they will make you very sad and depressed. You will start losing charm in life, and you will start feeling as if everything is flat. And that is bad. Life should remain a mystery and one should remain flowing.

If your anger is stopped, your love is also stopped, because flow is one process. That is the whole effort here. Flow is one process: if your love is flowing, your anger is flowing, your hate is flowing. It is not possible to freeze one emotion and allow other emotions to flow. They freeze together or they flow together. It is one river. It is not possible to freeze a few waves in the river and allow other waves to go on, because the temperature will fall together. If a few waves have become frozen, others will become frozen sooner or later. If you have a choice -- 'I like these waves, and I don't like those waves' -- then either the whole river will freeze, or you will have to accept an the waves. It is the same mind that waves in anger and waves in love.

So that may be the cause. If you stop him from being angry, by and by you will see that he has become frozen. Then he will lose warmth, he will lose interest He will become a spectator, not a lover. So why be afraid of anger? I would have thought otherwise -- that [your boyfriend] would be afraid of anger. Why should [you] be afraid of anger? You can always win over him -- he is a very simple, poor man! (laughter) If there is a fight, you are going to be victorious -- he will not be able.

[She asks: But should I fight also?]

There is no question of should -- whatsoever is natural. If you don't feel, there is no need. But you should not stop him! That is for you -- if you don't feel like fighting, that is for you. But if he feels like being angry then you can enjoy it even better because you are not involved in it.

I don't think that you don't feel to. Your stopping him may be just a security measure so that he does not create anger in you. You may be afraid that if he is angry you cannot control yourself: sooner or later you will explode. So just to avoid that situation you prevent him from being angry. So if he is not angry, there is no question. You are avoiding the very cause. Mm? Let us watch. I don't see that you would not like to be angry. Anger is so beautiful and sometimes so enhancing... makes one fresh. But I understand that these words have become so much associated with wrong theologies, philosophies. Everybody thinks anger is bad. Nothing can be bad that has been given to human beings, and there must be a creative use somewhere. I cannot accept that God is a fool, and He goes on giving things to people which mahatmas don't like. Gurdjieff used to say a very significant statement -- that all your so-called saints are against God. It seems true -- because God still goes on creating people who have natural capacities to be angry. There have been thousands of years of teaching that anger should be completely dropped, but God never listens to these preachers and prophets. It seems He never reads Bibles and Geetas and Vedas. He never reads all this. He goes on doing the same trip again and again.

Every child comes -- again he comes with anger, tremendous anger. A child again comes -- wild, uncivilised, primitive. God loves primitives, otherwise by this time He must have learned to produce cultured people. What is the point of producing?... and the society has to work so hard for twenty-five, thirty years, and even then you cannot be certain whether you have really made the man cultured, civilised.

Culture is man-made, so don't listen to culture too much. Listen more to nature. If he is angry and if he feels angry,

he has to be allowed the space to be angry. Love allows everything. And if you feel angry, be angry. There is no need to be afraid of it. Otherwise you will start feeling bored with each other -- you may say so, you may not -- and when you start feeling bored, of course your interests will start moving somewhere else because one cannot remain in boredom. One has to find some interests somewhere.

So now he will be listening to me and not to you. He will be enraged sometimes. So it is for you to decide. If anger comes, allow it. Don't be afraid! What can you do in anger? At the most you can kill [him]! So nothing! -- you will be helping me; there is no problem. And who has ever killed? In fact the murderers are those people who go on repressing their anger; then one day it is too much -- it explodes. If you go on living your anger, your love, your hate, all sorts of things every day, then you are finished; you never accumulate. Then anger is just a flare-up. If every day, just as you breathe, you love, you become angry, then you know not to accumulate. Somebody says something: you become angry for a second and then it is gone, because you don't have much repression there so there is not much energy available. One remains like a child: in one moment angry, in another moment loving.

Rather than becoming sages, become children. Mm? And two months now... it is up to you. He is not going to listen to you -- he will be natural. Mm? if you want to be natural, you also be natural. Otherwise it is at your risk. For two months, try being natural, mm? Just be natural -- and you will enjoy. It is a tremendous joy to be in such a trust where you can be angry too and nobody will condemn you and the other will not think that you are a rotten human being. One will simply know that this is how human nature is. So there are ups and downs, highs and lows, and one goes in all, and the journey is together.

Socrates, before his death, said at the conclusion of his Apology, 'And now as I leave you, care for my two sons -- trouble them as I have troubled you.'

So many times I have to create trouble for you -- because I know it is only possible to grow through troubles and turbulations. Growth is not easy. It is a great sacrifice and comes through much pain and much sorrow. So if you avoid sorrow and pain and trouble, you will become a hot-house plant good to look at but not really alive, not really juicy. So for these two months simply be natural, and after two months you both have to come and report to me. Mm?

[The Soma group is present. The group leader asks about the interaction between herself and one of the assistants. She says that the assistant does not give her the help she expects.]

Mm. It will always be so, because there is always a conflict of personalities. When you need some helpers you have to adjust, because they cannot be exactly like you; they have their personalities. So you have to watch their personalities and give them work that they can do, and then there will be harmony. So just find out the work that he can do and can do easily and can remain himself.
... Settle it for once. There is nothing much to solve; settle it for once. And he will become more responsible once he knows what he has to do. And once he knows that he can be himself and you are not impinging on his personality, he will become more surrendered. Otherwise there is bound to be a deep resistance, and that resistance makes you annoyed, irritated, and creates anxiety in you, because in a group you need somebody who has no resistance to you. Different personalities is not the problem.
You can live with different personalities. In fact different personalities bring colour. And it is good -- if he is exactly like you, you will not be able to tolerate him at all. It will be just like seeing your face in the mirror the whole day -- it will not be possible; it will be too monotonous. It is not difficult to be with different types of personalities. In fact, it is easy to be with different people and different types of personalities.

Just one thing has to be made clear between you both. He is afraid that [you are] too powerful, too dominating, too demanding, and he feels that your demands are right -- that is not the point. They are justified -- whatsoever you want him to do is right; he should do it. But deep down he feels afraid that he will become a slave. And I can understand your problem. Your problem is that you would like him to cooperate on his own rather than being pulled and pushed, because when you have to pull and push every time it is irritating, because he knows the process now -- he is there every month -- so he must take more initiative and be a help. So you can forget completely that he is different, and he will simply cooperate. Your desire is that he should cooperate; if he does not cooperate you become too demanding, too enforcing. His fear is that if he cooperates too much, he will be devoured; he will be completely gone and [you] will make him a slave.

Now these fears, if known, can be dropped. (to the male assistant) [The leader] is not to devour you, she is not going to make you a slave, mm? You need not be afraid about that. (to the leader) Once that fear is gone, his cooperation will well up, it will be spontaneous, and then you will be happy. If he cooperates because he is coerced into cooperation, you cannot be happy, because you know that this is bad -- that you have to coerce him. That's why you feel so tense. You don't feel tense because he is not working well -- you feel tense because you have to force him. And in that very forcing you start thinking, 'Am I a masochist or what? Am I simply torturing him, destroying his personality? Am I violent?' That is creating the trouble.

So just sit together, say everything -- whatsoever you feel about him and he should say everything he wants to say about you -- and settle. (to the assistant) One thing: she is not going to dominate you. Let there be cooperation; there is no fear of domination. Start taking initiative. And that is my guarantee -- that she is not going to make a slave of you, so drop that fear.

That fear is there, lurking in you continuously, so because of that fear you resist every move. Even if you do something, you do in such a way that she can feel that you are just doing it for doing's sake -- as if you are obliging her or you are pulled out of your being, dragging. You would not like to do it on your own because you are set, so you feel you are doing okay. So she feels only outwardly you cooperate; inwardly you don't cooperate. And that's what you also meant, 'We don't fight' -- but there is a fight. And the fight is natural. I'm not saying there is anything wrong in it -- it is bound to happen. Whenever two types of persons work, it is bound to happen.

(to the leader) And of course you are more powerful, so he is in a minority, a minor group, like negroes in America. So he is afraid -- and minorities are very afraid and very sensitive. They cannot cooperate easily because cooperation means domination. So they will not lose a single moment when they can rebel, and they can show you that they don't care a bit about you -- who are you?

And your whole effort is different -- it is not for domination. You simply want the group to run in a more harmonious way. So once things are dear there is no problem. (to the assistant) Cooperate and drop the fear of domination. (to the leader) And you simply show him once and forever that this is his work, and forget about it. And for three months let him do, and after three months tell me how things are going. Now these three months are his responsibility. He is not responsible to you -- he is responsible to me. So after three months he has to report to me. But make it clear what is his work, and then it is finished; then he is a responsible man. And he is conscientious and he understands what is to be done.

Once the fear is gone that he will be dominated. he will start cooperating. Only a free person can cooperate. If the fear is there that one is not a free person, what is the point of cooperation? That is cooperating against yourself, cooperating with the enemy. So I don't think there will be a problem -- by the next group it will be solved.

[A Indian visitor says: I'm a doctor by profession. Things happen as I want, but after the happenings again I want something more, and I am dissatisfied. So satisfaction is there and then again I want to do more. Again dissatisfaction comes.]

Mm mm. It is natural. It is a rhythm between satisfaction and dissatisfaction. If you become completely satisfied what will you do tomorrow? There will be nothing left except to commit suicide.

This is the process of life: you feel hungry, you eat. There is satisfaction, a fulfillment, a well-being; then again hunger arises. That hunger is not against you. It is again creating a situation in which again satisfaction will become possible, so what is wrong in it? If you never feel hungry, if your appetite disappears, you will never feel satisfied with food, because that is part of hunger. You desire something -- desire means hunger; then you start working to fulfill it. If you feel hungry you go to the restaurant or you go to the fridge or you manage somehow. You eat and then you feel good. Again hunger will come to give you this feeling of fulfillment and goodness again. So nothing is wrong in it!

So simply live it easily, accept it. And that acceptance will give you a tremendous understanding -- that this is how the wheel goes, the wheel moves: one spoke of hunger, another spoke of fulfillment; again another spoke of hunger, again it will be followed by fulfillment. This is the whole process of life. All that is needed is to become aware of it.

I am not in favour of you dropping out of your life, dropping out of your pleasures. There is no need, because if you start that, the mind will remain the same. If you drop, that dropping will again give you the satisfaction that you have done it. Now it is again a new fulfillment of a new desire. But then a desire will arise: now drop more. So the mind remains the same.

You have one thousand rupees; the desire arises to have two thousand rupees. You have two thousand; a little

satisfaction -- have three thousand. Then one day you have millions of rupees and you think it is just a wastage, so start renouncing: distribute the money. You give one thousand rupees; you feel very good. Now you think it is better to give two thousand; again the reverse process. Go on giving. There is no end to it.
Just become aware that this is how the wheel of life moves -- in duality.

[The visitor asks: Then what is the meaning of it?]

There is none! There is none! These are absurd ideas in the mind. Why should there be meaning in the first place? Who promised you meaning? Why should there be any meaning? A rose is there -- what is the meaning? The moon is there -- what is the meaning? Somebody is singing a song -- what is the meaning? Meaning is absurd.

[The visitor then says: That means I have a desire in the morning, fulfilled by the night, and then next morning a new desire.]

Why are you worried about tomorrow? Fulfill it today, then again it will be there. And it is good that tomorrow comes -- otherwise commit suicide; then there will be no tomorrow. What I am saying is that life consists of dualities. The day comes and the night comes, and again day, and again night What you need is to become aware of this duality. There is no question of choosing between this and that; there is no need to decide anything. Just become silently aware that this is how life is. Then there is great acceptance. You accept the hunger and you accept the satisfaction too. And then you know that each satisfaction is going to bring another hunger, but you know that each hunger will bring another satisfaction, so what is wrong? If you want to play, continue. If you don't want to play, simply jump out in the ocean, or in the river. But that is not going to end it because you die here, and there you are born. So again the wheel moves.

The wheel only stops for those who have become so fully aware of hunger and satisfaction, discontent and contentment... become so aware that both are almost the same to them; there is no difference. If hunger is there they know that satisfaction will be coming. If satisfaction is there they know hunger will be coming, and they know everything comes and goes. They know everything comes and goes and they remain abiding in their consciousness.

This is what in India they have called 'Kutastha' or 'sakshin' -- pure consciousness, the very centre of consciousness, rooted consciousness. This is the witnessing, and this witnessing will make you aware that there is no meaning, yet life is tremendously beautiful. It is not meaningless. There is no meaning -- no definite meaning that you can pinpoint -- but it is not meaningless; it is not chaos. It is a tremendous, a beautiful harmony... harmony of the opposites.

Ordinarily the mind wants to have satisfaction forever. But that will be a dead state. Just think about.... You feel a sexual desire towards a woman. Then you make love to the woman and you remain hung-up in your orgasm forever, forever, forever.... What will happen? You will start seeking the police if you cannot escape from the woman. And if the orgasm remains and remains and remains -- what you will do? It is beautiful that it disappears within seconds and you can go and rest and sleep. Again tomorrow the desire will arise.

I am not against desires and I am not against dissatisfaction, because I am not against life. And I don't impose any meaning on life -- it has an intrinsic beauty. I don't call it meaning, because meaning is a dirty word. Meaning means it has some utility. It has no utility. Ends and means are the same, the way and the goal are the same -- they are not separate. The way is meaningful because it leads to the goal, but what is the meaning of the goal? The goal cannot have any meaning. God cannot have any meaning. Meaning will mean that God has something else beyond Him. There is no meaning -- that means there is

nothing beyond this existence. It is all! And nothing is wrong -- it is simply beautiful! Just enjoy this movement in the wheel. And enjoy it non-tensely -- that's what I teach. Other teachers teach you, 'Drop out of it because what is the point of getting satisfied. Dissatisfaction will be coming sooner. 'I tell you that it is coming, but still I say to enjoy it while you are satisfied. And when hunger comes enjoy hunger too, because hunger is a friend. It brings satisfaction. Pain is also a friend because it brings pleasure. Separation is also good because it brings you close again. Marriage and divorce -- both are like in-breathing, out-breathing. So accept it, and enjoy it! And the only thing that is needed is to go on watching it -- the whole game of it -- choicelessly; don't choose.

In India we call those people wordly who choose satisfaction, and we call those people other-wordly who choose dissatisfaction, but both choose. My approach is that of choiceless awareness: you simply watch, and let things happen. Waves come and go and you just sit on the bank. Sometimes it is calm and quiet; enjoy that. Sometimes it is very wild, and there are great tidal waves; enjoy that too. Enjoy both the tide and the ebb, and go on sitting on your bank. By and by you will see that you are neither satisfaction nor dissatisfaction. You are the one who goes on looking at it. That is freedom... that is nirvana.